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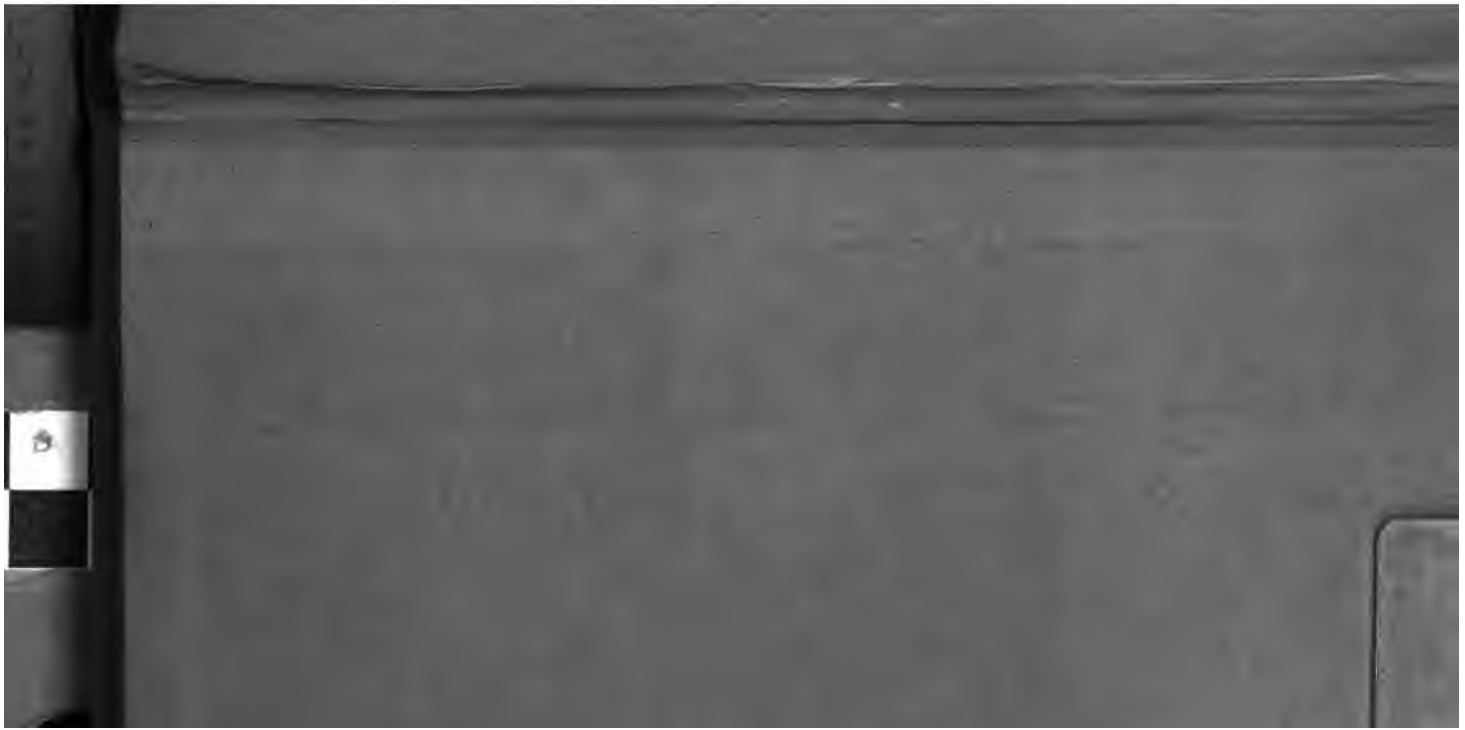

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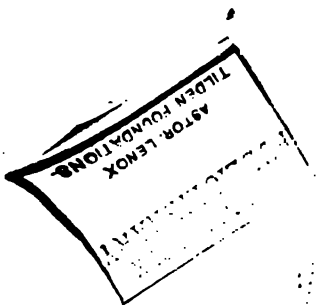
.....

(To be signed by the donor in the presence of three witnesses.)



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OF

CHICAGO THEOLOGICAL SEMINARY

YEAR BOOK 1904-1905

THE REGULAR ISSUE OF

THE CHICAGO SEMINARY QUARTERLY

FOR APRIL, 1904

VOL. IV. No. 1.

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OUR MOTTO:

"If ye know these things, happy are ye if ye do them."

CALENDAR.

1904-1905.

Fall Term Begins	Wednesday, Sept. 28, 1904
Lectures Begin	Thursday, Sept. 29, 1904
Opening Address	Thursday, Sept. 29, 1904
Fall Period ends	Wednesday, Dec. 7, 1904
Winter Period begins	Thursday, Dec. 8, 1904
Holiday Vacation begins	Thursday, Dec. 22, 1904
Winter Period resumes	Wednesday, Jan. 4, 1905
Day of Prayer for Colleges	Thursday, Jan. 26, 1905
Winter Period ends	Wednesday, Mar. 1, 1905
Spring Period begins	Thursday, Mar. 2, 1905
Spring Period ends	Thursday, May 11, 1905
Anniversary Sermon	Sunday, May 7, 1905
Commencement	Tuesday, May 9, 1905

HISTORICAL SKETCH.

For some years the Faculty and Directors of the Chicago Theological Seminary have been aware of a growing demand on the part of the churches for the training of lay workers. Various plans were discussed for meeting this need and in the winter of 1900 a committee of the Faculty was appointed to take the whole matter under careful consideration. In the following spring this committee presented its final report recommending the establishment of a school to provide training in Church Music, Bible School methods, Deaconess work and other lines of lay service, with appropriate certificates in recognition of work done. Shortly afterward, the Board of Directors announced the opening of this school. Several departments were already in operation. Instruction was being given in the English Bible, Church Music and Practical Methods of Christian Service, to which students fitting themselves for lay work were admitted.

In the same year, May, 1901, the General Association of Congregational Churches of Illinois received the report of a committee which it had appointed to consider the matter of Deaconess work, and instructed this committee to take steps for the inauguration of such a movement. As a result of this action the American Congregational Deaconess Association was incorporated in the summer of that year. The National Council, at its meeting in Portland, passed a resolution expressing hearty appreciation and approval of the movement, and appointed a committee to co-operate in the work.

The Deaconess Association at once entered into co-

operation with the Christian Institute and provided a home where the women students who are taking the deaconess course reside. In the fall of 1901, Miss M. E. Colman was appointed superintendent of the Home, then located at 513 Washington Boulevard. Appeals to the women of neighboring churches brought donations of supplies and furnishings sufficient to equip the the Home for its first year's work.

The opening lectures were given on November 4th to a class of four, which by the beginning of the second period had increased to twelve, three more than the home could accommodate. Instruction has been furnished without remuneration by members of the Faculty of the Seminary, together with eminent physicians and experts in other lines of work.

Even before the work was commenced, calls for trained workers came from near and far, together with letters of inquiry and applications for admission, which indicated that the school was to meet a real need.

The work as thus developed was fully reported at the Rockford meeting of the Illinois State Association of Congregational Churches, May 24, 1902, and received unqualified endorsement.

THE HOME.

The building now occupied by the deaconesses and students of the Institute was formerly the residence of the late President Fisk of the Theological Seminary. It is fitted up with modern conveniences and will accommodate from fifteen to twenty students. One of the parlors is used as a lecture room.

OBJECT.

The object of the school is to provide such instruction as shall fit young people for intelligent service as mission-

aries, pastors' assistants, deaconesses, Bible readers, church visitors, Sunday school officers, teachers and Christian workers in other lines of activity open to them; also to afford training in Christian service under the direction of experienced workers. For this practical side the location of the school in the city of Chicago affords unsurpassed advantages.

COURSES OF STUDY.

Regular Institute Course.
Deaconess Course.
Foreign Missionary Course.
Sunday School Teachers' Course.
English Bible Course.
Summer School.

ADMISSION AND EXPENSES.

Students desiring admission to the Institute should write to the Dean for application blanks, which are to be filled out and returned. Such applications should be addressed to Prof. E. T. Harper, Dean of the Christian Institute, 81 Ashland Boulevard, Chicago.

Applicants should have good health, be preferably not less than twenty years of age and must be members of some evangelical church.

Students are fully accepted only after a month or more of probation.

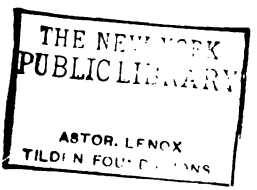
A liberal education is essential for the best work of the Institute. Many of our students during our first year had enjoyed college privileges, but anyone of good ability having a common school education, may do the required work and become useful in Christian service.

Students may register for single periods or take special courses.

EXPENSES.

A matriculation fee of five dollars is paid by each resident or non-resident student, except those intending to become deaconesses. This fee is payable when the student enters the school. There is no charge for tuition except for private lessons.

EDWARD THOMSON HARPER
Dean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INSTRUCTION.

Work in all the courses of study is both practical and theoretical. Instruction is given in the English Bible, Church History and the History of Missions, Christian Doctrine, Ethics and Evidences, Biblical Sociology, Pedagogics, Methods of Christian Service, Congregational Institutions, Sacred Music, Bible Reading and Vocal Culture, Elementary Nursing, Hygiene and Sanitation, Physical Culture, Parliamentary Law, Organization, etc.

In connection with each of the courses, students are required to do practical work. The work is assigned according to the needs of the individual. It consists in teaching in Sunday schools, superintending and teaching sewing and industrial schools, visiting in families and institutions, canvassing, etc. Records are kept, reports given and consultations held. Assistance is rendered by city pastors and by those in charge of the various lines of work.

1. THE REGULAR INSTITUTE COURSE. (Two years.)

NEW TESTAMENT. *Professor Crane.*

Study of the Life and Teachings of Christ.

The Early Church. The Acts and Epistles in their historical setting.

OLD TESTAMENT. *Professor Harper.*

The History of Israel, with an inductive study of the historical and prophetic portions of the Old Testament.

Study of the Old Testament Wisdom Literature, the Psalms and the Laws.

mission, jail and rescue work, deaconess work, home and foreign missions, child saving, organized charity and other social and philanthropic enterprises, Salvation Army and Volunteer work. Lectures are given by city pastors on different phases of church work, calling, canvassing, etc. Methods of temperance, Y. W. C. A. and Christian Endeavor work are presented by men and women of experience in these lines.

2. THE DEACONESS COURSE. (Two years.)

The regular Deaconess Course is the same as the Institute Course outlined above. This is the course recommended by the officers of the American Deaconess Association. Arrangements will be made to meet the requirements of the particular line of work each deaconess student has in view.

3. THE FOREIGN MISSIONARY COURSE.

This course of study, approved by the Woman's Board of Missions of the Interior, is arranged to meet the meet the needs of women wishing to fit themselves for work on the foreign field.

4. COURSE FOR BIBLE SCHOOL OFFICERS AND TEACHERS. (Two years.)

This course is open to non-resident students of both sexes desiring to fit themselves for special work in the Bible School. Information as to terms of admission and expenses will be furnished upon application. Should there be a sufficient number of such students who are unable to attend classes in the daytime, arrangements may be made for evening classes. Those interested in this proposal are invited to correspond with the Dean.

This course includes instruction in the English Bible,

History of the Christian Church and Missions, History of Christian Nurture, Principles of Religious Instruction, and Bible School Organization and Methods.

(1) ENGLISH BIBLE AND (2) HISTORY OF THE CHRISTIAN CHURCH AND MISSIONS.

These courses are the same as those described for the regular Institute work.

(3) HISTORY OF CHRISTIAN NURTURE.

Outlines of educational history with special reference to its religious aspects, including Jewish and Early Christian education, Catechetics, the Sunday School movement, etc.

(4) PRINCIPLES OF RELIGIOUS INSTRUCTION.

Purpose of education and its relation to religious instruction. Psychological principles of teaching. Development of the child, etc.

(5) BIBLE SCHOOL ORGANIZATION AND METHODS.

Problems of administration, courses of study, content of religious instruction, with practical studies in lesson construction, teaching methods, children's talks, and special lectures on related topics, such as primary methods, boys' clubs, etc.

5. ENGLISH BIBLE COURSE. (One year.)

This course includes all the regular English Bible work of the year, together with such other courses as the student may elect and be found qualified to pursue.

FACULTY.

REV. JOSEPH HENRY GEORGE, D. D., President.

PROFESSOR EDWARD T. HARPER, Ph. D., Dean,
English Old Testament.

MISS M. EMERETT COLMAN, Secretary.

PROFESSOR LOUIS BURTON CRANE,
English New Testament.

PROFESSOR GRAHAM TAYLOR, D. D.,
Principles and Methods of Christian Service.

REV. WILLIAM A. BARTLETT, D. D.,
Principles of Worship and Bible Reading.

REV. EDWARD F. WILLIAMS, D. D.,
Western Editor of the Congregationalist,
Congregational History and Polity.

MRS. E. M. WILLIAMS,
Assistant Treasurer W. B. M. I.,
Woman's Work in Missions.

WILLIAM G. WILLARD, M. D.
Surgical Emergencies and First Aid.

ELIZA H. ROOT, M. D.,
Editor Woman's Medical Journal and Ex-Dean Woman's Medical College,
Hygiene and Sanitation.

JOSEPHINE YOUNG, M. D.,
Nursing.

LECTURERS.

REV. B. M. SOUTHGATE,
Use of the Bible in Christian Work.

REV. WILLIAM E. BARTON, D. D.,
The Bible as Related to History.

PROFESSOR HUGH MONTGOMERY SCOTT, D. D.,
Church History.

REV. HERBERT A. YOUTZ, Ph. D.,
Christian Doctrine.

REV. HERBERT WRIGHT GATES, B. D.,
Bible School History and Principles of Teaching.

MRS. MOSES SMITH, President W. B. M. I.
MRS. G. B. WILLCOX, Corresponding Secretary W. B. M. I.
MRS. J. F. LOBA, Member Board of Managers W. B. M. I.
MRS. F. M. ELLIOT, Member Board of Managers W. B. M. I.
MRS. B. W. FIRMAN, President Illinois Home Missionary Union.
MRS. J. K. ALLEN, Vice-President Illinois Home Missionary Union.
MISS SARAH POLLOCK, Editor of Mission Studies,
Woman's Work in Missions.

MRS. CAROLINE F. GROW,
Parliamentary Law.

NORA SOULE DAVENPORT, M. D.
Diseases of Women.

LOUISE ACRES, M. D.,
Obstetrician to the Mary Thompson Hospital,
Diseases of Children.

T. H. PLANK, M. D.,
Anatomy and Physiology.
Contagious Diseases.

CARRIE HAYWARD, M. D.
Diseases of Eye and Ear.

THOMAS E. ROBERTS, M. D.,
Diseases of Nose and Throat.

EDMUND NOYES, D. D. S.
The Teeth.

LOLA I. PERKINS,
Columbia School of Oratory,
Physical Culture.

SKETCH OF THE YEAR'S WORK.

SUMMER SCHOOL.

The summer school opened July 14, 1903, and continued three weeks. Twelve students attended lectures and six others accompanied the students on some of their visits.

Lectures were given as follows:

Prof. Frank Hugh Foster, ten lectures on the Five Great Devotional and the Five Great Doctrinal Passages of the Bible.

Rev. B. S. Winchester, ten lectures on The Prophets.

Rev. H. F. Hegner, six lectures on Educational Psychology.

Raymond Robins, four lectures on Social Problems.

Dr. E. H. Root, three lectures on Hygiene.

President C. A. Blanchard, one lecture on Personal Consecration.

The students and others visited Hull House, Chicago Commons and its playgrounds and day nursery, the John Worthy School, the Bridewell, the Daily News Fresh Air Sanitarium, the Children's Hospital at Jackson Park, the Field Museum, the Academy of Sciences, and a number of other places of interest.

THE REGULAR SESSION.

The third session of the School opened September 30, 1903. Eleven students were enrolled during the year, one in the Music Department, one in kindergarten, and nine in the regular work. Six of these were graduated at the close of the year.

Visiting has been done in connection with four churches

and workers have been supplied to four sewing schools, four Sunday schools, one Junior Christian Endeavor Society, two kindergartens and one Home Library. Three students have sung in church choirs and one has served a church as organist.

In addition to the lectures indicated in our course of study the students in the Deaconess Home have been addressed by men and women actively engaged in various lines of Christian work. The list of these speakers is as follows:

Rev. E. A. Adams, D. D., "The Bohemian Work in Chicago."

Mr. William E. Blackstone, "Our Obligation to Evangelize the World."

Rev. J. A. Adams, "Opportunities."

Mrs. R. B. Guild, "Observations in Foreign Mission Fields."

Miss Adah Collins, "Experiences in Practical Work."

Miss Mabel Nelson, "Work with Boys and Girls."

Mrs. C. H. Case, "Methods of Organizing Christian Activities."

Miss Isabel Leitch, Superintendent M. E. Deaconess Home, Chicago, "Deaconess Work."

Miss Peck, "The Foundlings' Home."

Miss Agnes McFarlane, "Church Visiting."

Miss Fannie Farrar, "Christian Endeavor."

Miss Anna Scott, "Italian Work in Chicago."

Besides the regular work and lectures in the Deaconess Home the students have had many opportunities to hear noted speakers who have visited Chicago. Among them were Dr. William McCain, Belfast, Ireland; President C. A. Blanchard, Wheaton College; President Brown, Valparaiso, Indiana; President Dickie, Albion, Michigan; Professor Shailer Matthews, Chicago University; Madam Tsilka, Bul-

garia; Judge Lindsay, Denver, Colorado; Professor G. A. Coe, Northwestern University; Dr. F. W. Gunsaulus, Armour Institute, Chicago; John R. Mott, International Secretary of the Y. M. C. A.; President Booker T. Washington, Tuskegee, Alabama; Rev. Nehemiah Boynton, Detroit, Michigan; President Dan F. Bradley, Iowa College; Rev. J. Wilbur Chapman; Justice Brewer, United States Supreme Court; President W. F. Slocum, Colorado College; Professor Edward A. Steiner, Iowa College; President R. D. Harlan, Lake Forest University; Miss Harriet Fulmer, superintendent of Visiting Nurses' Association; Dr. Montague, Canada, and Jacob Riis, New York.

STUDENTS.

Since the opening of the school in 1901 we have had twenty students in the regular courses, four who have taken special work and twelve in the summer school. One of these is now in training for kindergarten work.

These students came from Chicago, Bunker Hill, Elgin, Emington, Malden, Paxton, Plainfield and Sherrard, Illinois; Avoca, Clay, Dunlap and Strawberry Point, Iowa; Greenville, Olivet and Big Rapids, Michigan; Medina, Ohio; Highmore, South Dakota; Beloit and Chippewa Falls, Wisconsin; and from Samokov, Bulgaria. They represent Oberlin, Olivet, Parsons, Northwestern, Wheaton and Vassar Colleges; the State University of North Dakota, the University of Chicago and the Chicago Art Institute, besides several normal high schools.

Our school is already represented in settlement and in both home and foreign missionary work. Mrs. W. P. Clarke is working in Samokov, Bulgaria; Miss Hazen is teaching in an American Missionary Association school in South Dakota, and Miss Royce is one of the pioneer residents in the Francis E. Clark Settlement, the first settlement estab-

lished by the Christian Endeavor society, located at 2014 Archer Avenue, Chicago.

GRADUATES.

Both of our last year's graduates are working in Chicago. Miss Wait is in the Deaconess Home and Mrs. Richardson is visitor for the Mayflower church. Miss Hazen, our first graduate from the one year Bible course, is teaching in the American Missionary Association Indian school at Oahe, South Dakota. Miss Prentice and Miss Power are in the Deaconess Home at Dover, Illinois.

REGISTER.

1901-02.

CLARKE, MARTHA G. (Mrs. W. P.)	Samokov, Bulgaria.
GRAHAM, MARGARET McIVOR,	Strawberry Point, Ia.
*HAMLIN, GRACE E.,	Highmore, S. Dak.
KEEP, ANNA B.,	Beloit, Wis.
NORDAHL, EMMA MARIE,	Elgin, Ill.
RHEINGANS, MARY KATHERINE,	Chippewa Falls, Wis.
RICHARDSON, MRS. CARRIE O.,	Chicago, Ill.
*ROBINSON, GERTRUDE,	Emington, Ill.
ROBINSON, MARY ALMIRA,	Clay, Ia.
ROOT, CARRIE BELLE,	Medina, Ohio.
ROYCE, SARAH ELIZABETH,	Plainfield, Ill.
WAIT, TINNIE LUCINDA,	Dunlap, Ia.

1902-03.

GRADUATES.

RICHARDSON, MRS. CARRIE O.,	Chicago, Ill.
WAIT, TINNIE LUCINDA,	Dunlap, Ia.

UNDERGRADUATES.

CURTIS, MARY C. (Mrs. A. B.)	Greenville, Mich.
GIBBS, ELLA A.,	Bunker Hill, Ill.
HAZEN, MABEL CLARE,	Avoca, Ia.
NICHOLS, OLLA ZELL,	Big Rapids, Mich.
NORDAHL, EMMA MARIE,	Elgin, Ill.
POWER, MARY EMMA,	Paxton, Ill.
PRENTICE, ALICE,	Malden, Ill.
RHEINGANS, MARY KATHERINE,	Chippewa Falls, Wis.
ROBINSON, GERTRUDE,	Emington, Ill.
ROOT, CARRIE BELLE,	Medina, Ohio.
STRANG, NEVADA M. (Mrs. C. J.)	Sherrard, Ill.

*Students of the School of Church Music pursuing special courses in the Institute.

1903-04.

GRADUATES.

Regular Course, two years.

NICHOLS, OLLA ZELL,	Big Rapids, Mich.
NORDAHL, EMMA MARIE,	Elgin, Ill.
POWER, MARY EMMA,	Paxton, Ill.
RHEINGANS, MARY KATHERINE,	Chippewa Falls, Wis.

English Bible Course, one year.

GIBBS, ELLA AMELIA,	Bunker Hill, Ill.
HAZEN, MABEL CLARE,	Avoca, Iowa.
PRENTICE, ALICE,	Malden, Ill.

UNDERGRADUATES.

CARSON, M. L.,	Centralia, Ill.
*HARER, INEZ U.,	Walla Walla, Wash.
HOVLAND, LUELLA,	Chicago, Ill.
LARSON, ELEONORA,	Olivet, Mich.
†ROOT, CARRIE BELLE,	Medina, Ohio.

*Students of the School of Church Music pursuing special courses in the Institute.
†Student of the Pestalozzi-Froebel Kindergarten Training School.

THE AMERICAN CONGREGATIONAL DEACONESS ASSOCIATION.

At the meeting of the General Association of Congregational Churches of Illinois, held at Oak Park, May 21-24, 1900, the need of trained workers in the churches was brought forward for discussion by the retiring Moderator, Hon. T. C. MacMillan. Special reference was made to the opportunities for service such as is rendered by the Deaconesses of the Methodist and other churches. As a result of the discussion a committee was appointed to investigate the problem. At the meeting at Galesburg in 1901, this committee reported in favor of training for such workers and particularly recommended the inauguration of Deaconess work in our own denomination. The committee was continued under instructions to carry its recommendations into effect. As a result of this action the American Congregational Deaconess Association was incorporated in the summer of that year and the following officers were elected: *President*, Hon. T. C. MacMillan; *Treasurer*, Jno. K. Allen; *General Superintendent*, Rev. Geo. H. Wilson; *Trustees*, Hon. T. C. MacMillan, Jno. K. Allen, Revs. Geo. H. Wilson, B. M. Southgate, G. H. Bird, W. B. Thorp, A. H. Armstrong, Wm. Anderson and Prof. W. Douglas Mackenzie. The National Council, at its meeting at Portland, passed a resolution expressing hearty appreciation and approval of this movement, and appointed a committee consisting of Rev. E. F. Williams, of Illinois, Rev. Geo. E. Hall, of New Hampshire, and Henry M. Moore, of Massachusetts, to co-operate in the work.

While the members of the above mentioned committee

were on their way to make their report at the Galesburg meeting of the state association, they learned that there was a building at Dover, Ill., formerly occupied by a Congregational academy, the trustees of which would be willing to transfer it to such an organization as the contemplated Deaconess Association. The acquisition of this property upon a ninety-nine year lease was the first move of the Association when formed. The people of Dover gave generously toward the expenses of putting the building into partial repair and furnishing it, and it now stands ready for use in such manner as the growing work of the Association may require. It was first opened in August of 1902, and was occupied during the remainder of that summer by some of the deaconesses and students. The lack of a heating plant necessitated closing the building during the winter. Since the spring of 1903 the home has been open and has given a home for several orphan children and others whose parents were temporarily unable to care for them. A number of convalescent women have also found a quiet home and country air at this place.

The next acquisition of the Association was the Training Home in Chicago for students in preparation for the deaconess work. Temporary quarters were secured for the first year at 513 Washington Boulevard. Meanwhile it was found that the former residence of the late President Fisk, of the Chicago Theological Seminary, could be secured as a permanent home. The Association contracted for its purchase and it was occupied by the students in the fall of 1902. Its close proximity to the Seminary, in the Christian Institute of which the deaconesses receive their instruction, makes it a convenient place for the purpose.

The latest acquisition of the Association is the new Deaconess Home and Hospital at Pana, Ill. For a number of years Miss Dockery, working under the auspices of the

Illinois Home Missionary Society, has been carrying on an effective service among the miners at Pana. The small house which she first secured became entirely inadequate for the number of patients and outcasts requiring treatment and shelter. A new Home was purchased in May, 1904, repainted and furnished with the help of the churches and women's clubs of Pana and formally dedicated on June 5th. This home is to be transferred to the American Congregational Deaconess Association and will be used by them as a finishing school where the students may get more readily the practical side of the work they are to do.

The Third Annual Meeting of the Association was held Tuesday, May 17, 1904, at Dover. It came in connection with the sessions of the General Association of Congregational Churches of Illinois at Princeton, the afternoon of this day being set apart for the purpose. The good people of Princeton and Dover took all the delegates who wished to attend the meeting over the six miles between the towns in carriages and wagons. Lunch was served in the Home and the exercises following were held under the trees surrounding the building. An eloquent address was made by Judge Orrin N. Carter of Chicago, a former teacher at Dover, upon the theme, "The Majesty of the Law." The special interests of the Deaconess work were then presented in the annual report of the general superintendent, Rev. George H. Wilson of DeKalb. Rev. Dr. W. A. Bartlett, of Chicago, emphasized the coming importance of professional women workers in our city churches. At the close of his address he called attention to the fact that the reports for the year showed a deficiency, whereupon over $450 was at once pledged by those present in order to close the year without debt. The immediate need of $10,000 for the purchase and fitting up of the Fisk Home in Chicago, was also mentioned, and one of the prominent citizens of Dover, who had already given largely

to the home there, manifested his interest in the Chicago work by offering to take a leading part in raising the further amount to pay for that home. The paper by Mrs. Catherine Waugh McCulloch, which is printed elsewhere in this issue, was then listened to with deep interest.

At four o'clock the voting members of the Deaconess Association assembled in a room upstairs and the annual elections were held with the following result:

President, Rev. W. A. Bartlett, D. D., Chicago.

Vice-Presidents, Rev. George H. Wilson, DeKalb; Rev. William Anderson, Dover; Mrs. C. A. P. Brazee, Rockford; Mrs. Edith C. Hancock, Chicago; Mrs. W. E. Barton, Oak Park.

General Superintendent, Rev. A. M. Brodie, D. D. Chicago.

Corresponding Secretary, Hon. T. C. MacMillan, Chicago.

Recording Secretary, Rev. Willard B. Thorp, Chicago.

Treasurer, Edward H. Blatchford, Chicago.

Legal Adviser, Mrs. Catherine Waugh McCulloch, Chicago.

Board of Directors: Revs. B. M. Southgate, George H. Wilson, David Beaton, William Anderson, A. M. Brodie, J. H. George, W. B. Thorp, J. A. Adams; Messrs. T. C. MacMillan and John K. Allen; Mesdames C. W. McCulloch, B. G. Poucher, Mary Ferris, Frank M. Elliot, Edith C. Hancock, Orrin N. Carter.

RAINING OUR DAUGHTERS FOR RELIGIOUS WORK.

A paper by Catherine Waugh McCulloch read at the annual meeting of the Illinois State Association, held at the Dover Deaconess Home, Tuesday, May 17, 1904.

Though a constant attendant and a member of Congregational churches for about thirty years, never before can I remember so much time devoted at an association meeting, local or state, to the question of training our daughters for religious service. While boys and men need training for religious work, girls and women are not naturally so good that they can go to their difficult tasks by instinct. As a mother of both varieties of the genus homo, I can testify that girls are by nature no better than boys, and if they achieve self-mastery, if they show the graces of Christianity, it is because they have trodden an equally thorny road of temptation, defeat, struggle, advance. Nor are they any more able for service when not trained than are their brothers. They too must study, must drink in inspiration from the best teachers, must develop their theories in practical work.

One by one various occupations have been opened to women. At first only the hardest, most menial manual labor was granted them, then the posts requiring special intellectual fitness, and lastly the work needing religious preparation. One of the greatest advance steps of the last century was the granting of educational privileges t women. The common schools were first to open. Even Boston girls were allowed to go only in the summer. Th schools and colleges slowly opened. Then professio

schools—law and medical. The doors of institutions for training in spiritual work were about the last to open, and only a few are yet open.

In the days past many a young woman has felt drawn to a life of unselfish service for the poor and the weak, and without any preparation but the sympathy of a tender heart, has gone among the troubled, the wretched and the desperate to bring them comfort and joy. But the many mistakes she made, blindly groping, experimenting, are known only to the woman reformer and philanthropist. Through the bitter school of experience she learned much that might have come to her with less overwhelming and exhaustive force if she had had some sort of preparation for her work, such as is given in the Christian Institute of the Chicago Theological Seminary.

Perhaps our mothers' hearts may shrink from having our daughters work with sin and wretchedness, preferring to see them sheltered in some good husband's home, shielded from every thought of evil. Perhaps we fear they may develop into Carrie Nations, armed with a noble purpose, but a carnal hatchet, and so they may if untrained. The noblest purpose may lead one to the most unwise methods if the person is not well balanced. We all know of well-intentioned, heroic persons for whose methods we must constantly apologize, saying "they mean well." There is just this danger if our daughters are emotional, sympathetic, heroic, conscientious, enthusiastic, but nothing more. If those much praised feminine traits are not tempered and guided by faithful study, wide research, cool judgment, poise and discreet patience, our daughters will be the full-fledged cranks, the meddling busy-bodies we all dread. A common school education is a splendid preventive of crankiness. A high school education tends to make one discreet, and a university training generally takes out all

the mere foam of enthusiasm. If these trainings have le the mind still eager to learn and serve, how wisely ca all our future charitable work be planned. For such wor a superior mental equipment is necessary. No one too wea for a doctor, a teacher or a lawyer should apply.

The great reform movements are now largely indebte to women for their propaganda. Women have in thei numerous organizations great machines for bringing t public attention and favor the modern progressiv sociological and religious theories. In clubs and clas rooms and unions they show their thirst for knowledge an service, and they actually bring to success a variety c humanitarian schemes and up-to-date philanthropies. I the church about three-fourth of the laity who do religiou work are women. Most of the unsalaried service of th church is now in women's hands. So our problem is nc "shall they do this work", but "shall they do it well, an how"? Our younger girls not yet in the arena, mouldin public thought, should so thoroughly prepare themselvc that they shall be rooted and grounded in the deepe: fundamentals. We shall be sure that they will take a interest in modern problems, if hereditary counts fc anything, for their mothers are interested. But we may nc be so sure of the spirit with which they meet these prol lems. When they confront the wretchedness, the distres the sin, the horrors of vice and corruption, it may turn thei from holy things; they may be so shocked by first views tha they may lose all belief in an over-ruling, beneficent Creato Do we want our daughters to be like the erratic, pessimisti destructive Emma Goldman, or like the sane, optimisti constructive Jane Addams? A religious and college educa tion is needed by our daughters to keep them sweet an fine and well poised.

For religious and charitable work special training is a

essential as for teaching, or for law, or for medicine. These are days of specialization and we would not want a college graduate to nurse our typhoid fever patient, unless she had taken a special course in nursing, nor would we want her to keep our books unless she knew a trial balance from a promissory note. So in these days of specialization we hesitate to trust our children in Sunday school to a young girl whose only recommendation is blamelessness and amiability. We dislike to trust the poor of our parish to a heedless enthusiast, or a cold, hard economist—whoever may volunteer. We do not want our church societies managed by self-seeking incompetents. For such difficult, delicate tasks we want the best that can be had. To the parents we say, give to our Deaconess Training School the cream of your daughters. Prepare them first with a thorough, general education, a college education if possible. Do not give us those who have failed at everything else. The first fruits of thy increase, the best of thy flock—these are the appropriate offering.

This is a training about which it can never be said, "It was of no practical use," for even if the girl graduate should go directly into marriage, what better preparation for dealing with the young husband. In the very first year of married life she may need to apply all her knowledge of patience and forbearance which she expected to use in converting the people of the slums. In bringing up her children this preparation will also be valuable, and as a member of society, devoting a portion of her time to her neighhorhood and town interests, she will find ample scope for the practical exercise of her highest training. If she for a couple of years shall do a deaconesses' work or act as an assistant pastor it does not withdraw from her the possibility of marriage. This is no celibate sisterhood which cancels every tie of nature and affection. Perhaps the

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young unmarried pastor whom she assists will come to depend on her so much that he will never be parted from her, needing her sympathy and counsel in personal as well as in parish matters. Many a young woman too, finds herself about to share for life the duties and responsibilities of a minister's home with little preparation for it, coming sometimes from a life of mere pleasure. How much more fitly might such a one face the future after a course of training in Christian work. She may some day be the paid secretary of some great charity which now only thinks of hiring men for its best positions. She would make a better probation officer, police matron, visiting nurse, settlement worker, lecturer, superintendent of an asylum, or a Sunday school, home or poorhouse.

She should give the world the highest, the most perfect service in her power. We have outgrown the ancient notion that household duties only should absorb her whole attention. Jesus knew better when He said that Mary had "chosen the better part." "But one thing was needful." That means—simplify your housekeeping,—"one thing", not an elaborate variety. Then there is ample time to sit at Jesus' feet and learn as did Mary. Perhaps one of the most needed lessons of this age is simplicity. With all our tucks and pipings and double curtains and shades and draperies and drop skirts and insertions and hemstitching and Battenberg, with many changes of raiment, many courses at table, life can easily be filled to overflowing and that better part chosen by Mary be entirely omitted. Jesus not only approved of Mary as a learner, but later when He told her and the other women to tell of His ascension He approved of them as teachers of truth. But if Mary never had sat at His feet to learn, never would she have been prepared to understandingly preach the gospel of resurrection. If we give our daughters to this great work we do

not know how far they may be called. If He calls them further than to humble ministry by the sick bed, to personal work with the individual, if He calls them even to the sacred desk, we can still bid them God speed. There is no law in Congregationalism to keep our daughters from becoming pastors of churches. They can in University and Theological Seminary secure the right training and there is nothing today lacking to make our daughters helpful preachers except proper preparation and the outgrowing of the old-time prejudice against women in high positions.

The spirit of this work we can all approve, but let us as parents take a look at the practical side of the case. Our churches furnished rooms for theological students, sent in provisions, carpets, furniture—we took up yearly collections and whenever any one promised to give a large sum if we gave an equal amount for an endowment, we rallied to the collection, and this not once only but many times. Girls inherit equally with boys in law and why not in gospel privileges? The present need of the Deaconess Association is only for a modest dormitory where the students may reside while following the course of instruction freely provided by the Christian Institute. The place at present occupied as a home needs a thorough overhauling and modernizing. During these early years of foundation building no general appeal has been made to the churches and the small amount of funds for running expenses has been almost as miraculously managed by Miss Colman as was the widow's cruse of oil. But the churches of our state owe it to their daughters to provide a dormitory free from debt.

Is it possible that some one thinks this ought to be a self-supporting institution? Why expect this from the daughters and not from our sons whose financial resources are always greater? Our Deaconesses' financial prospects after completing their studies are not equal to those of our

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...ished by the Board of Directors and Faculty of the Chicago Theological Seminary

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JULY, 1904

THE CHICAGO THEOLOGICAL SEMINARY PRESS
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With this number of the SEMINARY QUARTERLY, which has been long delayed by unavoidable causes, we have endeavored to give to our alumni and friends a general statement of the Seminary's condition and needs. We would call especial attention to the statement of the Treasurer, which states briefly and clearly our exact financial condition. In the article entitled "Chicago Theological Seminary; its Capacities, the Demands of its Constituents, and its Needs," will also be found the explanation of the present situation.

The announcement of the enlarged plans for the Christian Institute work is also worthy of note.

It is hoped that the information contained in this number will be of service, not only directly, in awakening renewed interest in the Seminary on the part of our readers, but also by furnishing material to those of our friends who are already interested and who desire to turn the attention of young men toward the ministry as a life work and toward this Seminary as a fit place for training.

As this number goes to press, the one overwhelming and saddened thought is of him who has been so suddenly removed from our Faculty circle. Dr. Samuel Ives Curtiss, our senior professor, was suddenly stricken in London while on his way home after a most successful tour of investigation and research in the Orient. He had prepared two exceedingly able papers for the International Congress of Orientalists in Basle, Switzerland, but was unable to present them in

person on account of illness. Recovering from this attack he started on his homeward jourey, full of hopeful anticipations for the year's work in behalf of the Seminary he so devotedly loved and so loyally served. The next word was the cablegram announcing his death. As we write, his body journeys homeward. The funeral services will be in charge of the Seminary and the next number of the QUARTERLY will be a memorial of this strong one of our number who is not, for God hath taken him.

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PARLORS, FISK HALL.

MORE MEN FOR THE MINISTRY.

During the past ten years there has been a steady decrease in the number of men studying for the ministry. This decline is general; and is found in Germany and Great Britain as well as in America. Only half as many theological students are now attending German Universities as were enrolled in 1832. In 1902 the Moravians of Germany had only nine students of theology. Conditions are no better for example, in Scotland, where during ten years the number of divinity students declined from 653 to 365. In America matters are perhaps worse. In 1896 the Presbyterian church (north) reported 1508 divinity students; five years later there were only 917, a decline of 591 men; during this period the church membership increased by 136,920. Congregational statistics are little better. In 1891 there were in all our Seminaries 562 students and in 1901 there were only 320. And while we trained 242 fewer pastors we added to our membership 120,897. Who is to care for them?

The causes for this turning away from the ministry are evidently world-wide in character. Unsettled views about the Bible, supposed conflict between science and religion, a low state of piety in the churches, social reforms put before the gospel, decreasing salaries of ministers, preference of young men to men of experience for pastorates, neglect of pastors and teachers to call students into the ministry, the supposition that men can do more good as laymen than as preachers, "the limited education of the average minister in the small towns from which many students come," the diversion of many graduate students into teaching, the cry

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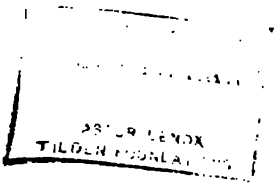
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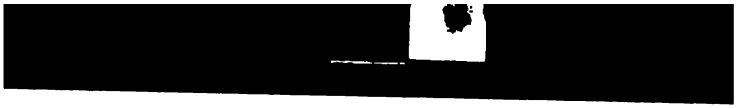
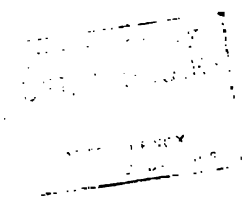
Warren Avenue. It is an imposing collection of buildings, as well adapted to our needs within as it is attractive and impressive without. Fitly, it stands next door to one of our historic churches, and near to the still more historic First Church. These two churches afford a laboratory for much hand-to-hand work for theological students. Not far away are other and different churches. A short walk in one direction brings the student to prosperous churches in residential sections, and in another to mission work in unfortunate and neglected quarters, and yet in another to new fields, whitening to the harvest, where the laborers are just whetting the sickle. And a short ride on the elevated railway brings him to suburban churches of our faith, with their own problems and their own contribution to our denominational strength.

If there be anything lacking, it would seem to be some type of life amid social settlements, where work, both social and educational, as well as religious, may deal with problems from within. And in this Chicago Theological Seminary has its own laboratory, in Chicago Commons, under the immediate charge of Prof. Graham Taylor, one of our own professors, and foremost among students of sociology in America.

A strong corps of instructors, a well equipped library, a building complete with well furnished dormitories, and appointed with large, light lecture rooms, adds all that need be mentioned to suggest the exceptional facilities offered by Chicago Theological Seminary to young men in search of theological training. And yet—for added advantages continue to suggest themselves, and make it difficult to draw to a close an article already too long—two other items demand specific mention. One is the exceptional opportunity for training in church music in a city so musical, and in an institution to which our own beloved and lamented Prof.

CARPENTER HALL.





Chamberlain gave his effort and his life. The new Carpenter Chapel, with its superb Farrar Memorial Organ and its wonderful services, is an object lesson to students in training, and can but affect vitally the whole ministry of men who go forth from its walls.

The other item is the special research work of Prof. Curtiss. Through his annual and extended visits to the Holy Land, fresh information, gleaned at first hand, is brought into the lecture room, making real to men of today the conditions under which the Gospel had its birth, and made its initial progress.

These items are mentioned, not to suggest invidious comparisons, but because they suggest themselves as among the exceptional advantages of our beloved institution. In all the regular departments, in Biblical Literature, in Theology, in Homiletics, in Church History, the course afforded by Chicago Theological Seminary is strong, and the members of its faculty are men of note, piety and strength, and their departments constitute the bone and sinew of a seminary course. But this article undertakes to show some exceptional advantages in the location and character of Chicago Theological Seminary, and for this purpose all the rest must be taken for granted.

The Church never needed so much as it needs today a well trained ministry. There never was a time when the shallow and flippant and unqualified were so likely to perish in the thick struggle of modern life. But there was never a time since the Church was founded, when the earnest and able and well trained minister had before him a more worthy or more strenuous or more blessed opportunity. To fit for this opportunity, in the world of today, no city offers more than Chicago, and no institution more than Chicago Theological Seminary.

CHICAGO THEOLOGICAL SEMINARY—ITS CAPACITIES, THE DEMANDS OF ITS CONSTITUENTS, ITS NEEDS.

DAVID FALES, ESQ., PRESIDENT OF THE BOARD OF DIRECTORS.

The Chicago Theological Seminary is preparing to celebrate its semi-centennial.

Wise men fifty years ago foresaw the importance and necessity of a theological seminary at Chicago for the training and education of Congregational ministers. With prophetic vision they saw the immense forces and populations that were to sway and people these interior states. Appreciating the need of an educated ministry in the rapidly developing regions of the northwest, and that Chicago was the strategic point, they organized in 1854 the Chicago Theological Seminary, with broad features, to adapt it to train young men for the needs of the Congregational churches. This institution occupies a unique place in the charities of our denomination. It does not belong to Illinois alone, nor any one state alone, but its constituents are the fifteen states and territories named in its constitution that constitute the great interior of the American continent. It is established on the correct and broad principle of Congregational polity, and can never become a close corporation. To its constituents was reserved the power to keep the Seminary in touch and harmony with the spirit, growth and progress of the denomination. The founders and professors have always aimed to find a practical way of training men for the ministry, so

that students should not be educated out of acquaintance and sympathy with the conditions in which they are to work. It also felt and responded to the demand for ministers for our foreign-speaking Congregational churches by founding institutions for German, Danish-Norwegian and Swedish students. Besides its other professorships, it established a chair of Christian Sociology and the Evangelistic use of the Bible (the first professorship of this character established by any similar seminary in the United States), a professorship of Assyriology and Comparative Religion, and the professorship of Elocution and Sacred Music, and it has continuously sought to keep abreast of modern development, progress and research. Its *raison d'etre* is to serve the Congregational churches and to equip them for their work in the great domain of the Mississippi valley and Northwest.

The wisdom of the founders has been vindicated. It has graduated nine hundred and fifty-two men, who are located all over the United States and are doing valiant and heroic service as missionaries in every part of the world - in China, Africa, Japan, India, Greenland, Alaska and islands of the sea. It has also given instruction to a large number who have studied one or more years with its professors. The home missionary superintendents of the states of Illinois, Iowa, Nebraska, Missouri, Washington, California and Oklahoma were educated in this Seminary, and many of its graduates have gone to and are now working in different home mission fields of this country.

From its Danish-Norwegian, Swedish and German Institutes 225 men have been graduated, besides others of its students, who are now preaching in 135 German, 30 Danish and Norwegian, and over 100 Swedish churches. Thirty from these last departments have gone to foreign lands. Of the Swedish Alumni in China three fell as martyrs in the massacres of 1900.

ITS CAPACITIES.

The Seminary is prepared and could welcome a larger number of students from the churches to its different classes and departments; it could enlarge and broaden its work; it could establish lectureships whereby lectures could be given by the different leaders of religious thought in this country, and in the world, for the instruction of its students and the denomination.

Its School of Music, as planned by the late lamented Professor Chamberlain, meets a want of the denomination where there is a deplorable ignorance and a great opportunity lost.

Its buildings also furnish a home or center in Chicago where its friends and the pastors and representatives of the churches can find temporary rooms when in the city.

With its strategic position in this great interior of the continent, with its noble record of the past, with its close relation to the denomination, with its able, efficient and devoted President and corps of professors, it has the capacity of much greater usefulness and efficiency and promise for the future than ever before, and its capacity to serve the denomination in various means of usefulness cannot be overestimated.

DEMANDS OF ITS CONSTITUENTS.

What do the Congregational churches of the Northwest demand of the Chicago Theological Seminary and what do they expect its administration to carry out? We believe they do not want, and will not be satisfied with, an inferior or indifferent institution. We believe that they demand an institution in all its departments that shall be second to none in the United States, that shall be a leader of the religious activities of the denomination, an ecclesiastic center in the Northwest about which shall gather its constituents

as they come to or pass through Chicago, which is destined to become the great center of the American continent. We believe they do not want its administration to follow a parsimonious economy which shall impair its influence and let the institution settle down into insignificance and mediocrity.

Financial conditions during the past year have necessitated not only the most earnest efforts on the part of the Seminary's friends to make up the deficiency in its income, but also the utmost possible curtailment of its expenses in order to make that deficiency as small as possible. Thanks to the generosity of friends and the economy of its Directors, the Seminary closed the year without any deficit for current expenses. But the economies that were thus made necessary have seriously impaired the usefulness of the institution in many of its departments, and have made impossible many advance movements which might have added to the Seminary's value to the churches. This condition we confidently believe the Congregational churches neither desire nor approve; they have always liberally responded to every need and demand of the Seminary in the past, and we do not think they wish to have their institution irresponsive to any call of usefulness, development or progress. We further believe they wish the administration of the Seminary to plan constantly for broader influences and better results, and this administration will be, and should be, subject to just criticism if it does not rise to the occasion and keep the institution abreast and to the front in the leadership of the churches, the community and our country.

NEEDS.

To conform to just and proper demands of its constituents the Seminary has the following needs:

1st. The Seminary needs the sympathy and co-opera-

tion of the churches of its constituency, of pastors, parents, and Christian colleges. It depends upon and is connected with its constituency, and there must be the closest relation between them. Its doors must be closed if it loses their support and confidence; and here they must send their sons to study for the ministry.

2d. *The Seminary needs the constant support of the churches to meet an annual deficit, which at present amounts to about $18,000. This sum is necessary to carry on its work as at present, without enlargement. This deficit arises as follows:*

(a) Rates of interest on invested funds have fallen and rents of real estate have greatly diminished, and thereby the income of the Seminary has been greatly reduced.

(b) Property heretofore exempt, as the corporation has always claimed under its charter, and which has been so held exempt by the decision of the lower courts for over a quarter of a century, has now been held to be subject to taxation by the Supreme Court of the United States. This subjects the Seminary to a new burden of some $8,000 per annum.

(c) Because of the mistaken impression that the Seminary has a sufficient endowment, but few legacies have been received by it during the past few years.

3d. Addition to present endowments. None of the present endowments produces a sufficient income to carry on the work for which the endowment was made. The rate of interest on the endowment fund has fallen in some cases nearly 50 per cent. from the rate prevailing twenty-five years since.

New endowments must be obtained to add new lectureships, to establish the School of Music on an enduring foundation, to extend and enlarge the Christian Institute, the foreign institutes, the department of Christian Sociology,

the Library, and to make the Seminary a center of evangelistic work.

These reasons we submit to the constituency of the Chicago Theological Seminary for their consideration. The Seminary has a great and glorious future before it. With its commanding position, we cannot be derelict to the great opportunity. Its work should be broadened and it should be prepared to grapple with all religious, social and moral problems that the changing conditions of this country constantly present. The denomination looks to it for leadership in the Northwest. Its administration therefore confidently appeals to such constituents for their sympathy, co-operation and liberal support.

THE SEMINARY AND THE CHURCHES.

Chicago Theological Seminary stands in a unique relation to the Congregational churches of the Mississippi Valley. The constitution of the Seminary makes its governing body a Triennial Convention of pastors and delegates from the Congregational churches of fifteen States about it. It was founded by delegates from these churches and through all its history has lived and grown in close relation to the churches of its constituency. Its professorships have been endowed in whole or in part by various states and bear such names as the Illinois, Michigan, Iowa, Wisconsin, and New England professorships. Private benefactors from all parts of our territory have helped establish our endowments, such as Sweetzer and Ford of Michigan; Scoville, Blatchford, Pearsons, Janes, Keyes and Carpenter of Illinois; Hale and Jones of Minnesota; Stone of Massachusetts; Wells of Montreal; Smith of Wisconsin, and many others. Our students, too, come naturally from the territory and churches in the surrounding states; while the foreign Institutes draw Germans and Scandinavians hither from the Atlantic to the Pacific. Students came last year from eleven of our fifteen states, and from seven others, besides seven foreign countries. They had studied in forty-one different colleges. The last graduating class scattered into fifteen different states and foreign lands. Beneath all this activity, the root and mainspring of it all, is the great sisterhood of churches, which called this Seminary into existence, equipped it for its work, sends by prayer and counsel choice young men here to be trained to preach the gospel, and receives them

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again as fellow laborers in the Lord. In every way possible in such a wide field the Seminary seeks to keep in touch with the churches. By visitation, by attending association meetings, by correspondence, by helping in summer schools, by keeping in contact with our Alumni, by visiting our Congregational colleges and by welcoming pastors and representatives of the churches to all the work of the Seminary, the professors try in some measure to share the life of the churches. In the work of city missions, foreign missions and social reforms the Seminary is in especial coöperation with all good men.

During the past eight or ten years, however, various unavoidable circumstances have weakened some of the ties between the Seminary and the churches; so that now a certain amount of mutual ignorance and neglect must be removed. The death of President Fisk, Professor Chamberlain and Professor Paeth, the departure of Professor Gilbert, the illness of Professor Willcox, and the coming of new men to take their places, diminished the ability of the Institution to visit its constituency.

The campaign for endowment ten years ago led to a rest period, for the chief donors urged the Seminary to make way for other causes which wished to gain the ear of the churches. Many a college, society and benevolence has insisted that we should be silent. The new branches of our work, the German and Scandinavian Institutes, also claimed attention; and while our English speaking churches have heard less about the Seminary, our foreign speaking churches are at present hearing much more. But now the time seems ripe for a renewal of closer relations between this Institution and the churches to which it belongs. We need once more the special attention, the concerted prayers and the steady support of the churches. The call for more men is uttered in another article; the appeal for

help to educate them may be made in this. Ten or twelve years bring in this hurrying age a new generation into our churches, who must be told from the beginning the history—aims and needs of an institution of learning. It is to this new generation of young men into whose hands the rapidly growing wealth and power of the nation are passing that we would especially appeal, while not failing to look to the heroes of the faith who have long borne the heat and burden of Christian service. This Seminary desires financially two things; first, a gradual increase of endowment which shall more and more meet the annual deficit of $18,000 now pressing upon the Institution; and second, annual offerings from the churches which shall provide for enlarged work greatly needed. The decreased income of the Seminary arises from a number of causes specified elsewhere in this number.

The Seminary is strong and is doing splendid work; but when all other colleges, universities and divinity schools are adding to their forces, we must go forward steadily if we are not to decline. Princeton Theological Seminary has just fallen heir to a legacy of $2,200,000. Chicago Theological Seminary, in the heart of the continent, should be the most powerful in the country.

THE CHURCHES AND THE SEMINARY.

JOHN R. MONTGOMERY, ESQ., SECRETARY OF THE BOARD OF DIRECTORS.

To Congregationalists the democratic character of their church government insures a general understanding of the organization and control of their church institutions. Inquiry seems to disclose, however, that the relation of the Chicago Theological Seminary to the churches is not universally understood.

Unlike most institutions of learning, this Seminary is not under the control of a self-perpetuating body of trustees, but is governed by twenty-four directors chosen at triennial conventions, the representatives in which come from the churches of its constituency, being chosen by the state associations. The territory from which these delegates gather is bounded by the eastern limits of Michigan and Indiana. It includes Missouri and New Mexico on the south, and the Dakotas and Minnesota on the north. Its western limit, well toward the Pacific Ocean, is coincident with the western boundaries of Colorado, Wyoming and Montana.

Upon the 2,268 churches of this broad field rests the responsibility for the management of the Seminary. These churches have made it what it is. Its future is in their hands.

There is urgent demand for more Congregational ministers. In Illinois, the very center of the Seminary's constituency, Congregational churches are drawing largely for pastors upon other denominations. There is urgent need in the sparsely-settled country, in the more populous rural districts, in the smaller towns, and in the great centers of

population, for more men and more efficient men than even the present splendid body of the Congregationalist ministry.

But a few years ago it was thought that the Seminary had sufficient endowment for all time to come. It is not surprising, however, that the changes in conditions of commercial and industrial activity should find their counterpart in changes of educational methods and requirements.

There is no new truth, but there are better methods of imparting truth, and for the theological seminary no method inferior to the best should ever be kept in use.

The man who in his boyhood gathered his harvest by hand has long been using the proceeds of his toil in the purchase of modern machinery that his son may do alone the work of a dozen men. It is this increase of efficiency which modern education strives to attain, and in no field of activity will this efficiency count for more than in the Christian ministry.

If to face an annual deficit of $18,000 means that the President, the Faculty and the Board of Directors must use in raising funds the time which they should spend in carrying on the educational and administrative work of the Seminary, it is indeed a serious matter. If, on the other hand, it means that 2,000 churches will consider the problem of furnishing education for the ministry—if it means that these churches will conscientiously assume the responsibility for the character and quality of the spiritual guides of coming generations, then the deficit is a matter of different import. If the attention given this subject shall result in supplying the Seminary not only with the needed funds but with increased numbers of able and consecrated young men, the relation of the Seminary to the churches will be what it ought to be, and its deficit will prove a larger blessing than its endowment.

THE FUNDS OF THE SEMINARY.

W. W. BAIRD, ESQ., TREASURER.

The following statement is made so that the friends may know the general financial situation of the Seminary:

1. Productive investments for student aid, fellowship, lectureships, prizes, etc., $108,070.67.

2. Library, $22,688.75.

The annual income from these investments is devoted exclusively to the purposes for which they were given. The Seminary is able to aid students, improve the library, engage lecturers, etc., to the full extent of the income from these funds, but spend nothing beyond for these purposes. There is therefore no annual deficit in these departments.

3. Productive investments for instruction, President's office, Treasurer's office, care of buildings, light, heat, janitor service, etc., etc., $364,570.

4. In addition the corporation holds subscription notes, face value, $48,408.33.

Unimproved real estate conservatively valued at $60,495.

This unproductive real estate will be converted into productive investments as soon as possible, thus adding to the resources of the institution.

The estimated income investments available for the current expenses of the Seminary for the year of 1904–5	$ 27,000
Special contributions	6,000
Rent of rooms (approximate)	1,360
Total	34,360

ESTIMATED EXPENSES FOR YEAR 1904-5.

Instruction in Seminary	$ 2
Library	
Instruction Foreign Institutes	
Fuel	
Janitors and janitors' supplies, care of rooms, etc.	
Treasurer's office, including the management of properties	
President's office, clerk hire and incidental expenses	
Repairs on buildings, including redecorating corridors and rooms in Fisk Hall	
Gas, fire insurance, printing Seminary Quarterly, incidental printing, stationery, postage, etc	
Salary of Professor Emeritus	
Total	5
Total income provided	3
Estimated deficit	1

At a meeting of the friends of the Seminary in A
at the University Club, it was decided to ask the chu
in the Seminary's constituency to contribute annuall
amount of the deficit. In this way the Seminary will
an endowment in its friends that will be more Cong
tional, stronger in sentiment and more abiding tha
investments. At the same time it will link the Sem
more firmly to the churches that both control and
port it.

WYLLYS W. BAIRD,
Treasu

THE CHRISTIAN INSTITUTE.

Since 1901 work has been going on at the Seminary in this department. Many young women have pursued studies here, most of them in the Deaconess course, and nine have graduated. This has been recognized to be but the beginning of a larger work both for men and women desiring training for various lines of Christian activity.

At the opening of the fall period this year the Institute will be open to men as well as to women. Headquarters have been opened in Keyes Hall, and a matron has been appointed in charge of the women's department there. The charge for rooms in Keyes Hall is $33 for each period during the school year. The kitchen and dining room provide facilities for housekeeping and the use of these is included in the price of rooms. Dishes must be provided and the expenses of housekeeping met by the students.

Rooms for men may be secured in Fisk Hall at an expense of $12.50 for the first period and $13.75 for each of the two succeeding periods in each year. Board must be secured outside the Seminary. This may be had at an average expense of $3 per week.

A matriculation fee of $5 is required from each student upon enrollment.

Term bills are due and payable in advance at the beginning of each period.

Courses are now offered in the English Bible, Church History, Doctrine, Ethics and Evidences of Christianity and Practical Methods. Institute students *who are qualified to do the work* may be admitted to the regular Seminary classes.

Regular courses are outlined for Home and Foreign

Missionaries, Sunday School workers, Pastors' Assis and Deaconesses, and the various other lines of Chr and social service.

A more detailed announcement will soon be is For further information address Professor Herber Gates, Dean of the Christian Institute, 45 Warren Av Chicago.

KEYES HALL.

THE FOREIGN INSTITUTES.

Twenty years ago or more the Directors of the Chicago Theological Seminary opened its doors to young men of German and Scandinavian birth for the purpose of fitting them for the ministry among their own people in America. It was a bold step to take and many were the prophecies of difficulty and failure in this work. But the results have justified the action of the Directors which made our Seminary the center of religious influence among the German and Scandinavian free churches in America. There are now about three hundred of these in affiliation with our local Congregational associations, and as many more independent and mission churches which gladly receive our graduates into their pulpits and pastorates. Many of the young men have also gone into missionary work abroad both in their native lands and to the heathen. The roll of foreign missionaries in our last Seminary year book shows that more than 50 per cent. of these came from our foreign institutes, if those are included who returned for work in their native lands; five of those laboring in Africa, China and the Philippines sealed their testimony with their blood, giving their lives as martyrs of their faith. Surely our Seminary has lost no honor by receiving such men into the number of her alumni.

The oldest of the foreign institutes of our Seminary is the German, which was opened in 1882. Since that time the graduates of this department have been the main source of supply for the pulpits of the 135 German Congregational churches, which are largely the result of this work in the Seminary. Two German Congre-

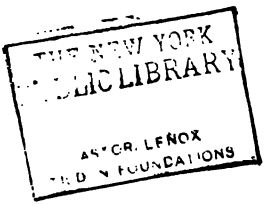
gational papers are published by them, *Die Kirchenbote* with a large circulation, and *Die Segensquelle*, for the chil dren. These German churches have a membership num bering 7,000 and they contribute annually about $7,000 tc Christian benevolences.

The Danish-Norwegian Institute was organized in 1884 The oldest Norwegian Congregational church recorded ir our Year Book was not organized till 1885, so that ou Seminary is really the pioneer in this field. During th subsequent years the Seminary has been the rallying poin for all this work and has been largely instrumental in it permanent establishment. More than one hundred youn men have gone out from this department of the Seminary Our Western Association of Norwegian Congregationa Churches was organized here, and our Norwegian churcl paper, *Evangelisten*, has been published from the Seminary for the most part under the management of the Norwegia professors, since its beginning in 1889.

The Swedish Institute, organized in 1885, has sent ou over 200 former students and graduates. A considerabl number of these have gone as missionaries to heathen land as have some also from the other departments. Th majority, however, are pastors of our Swedish Congrega tional churches, of which there are about ninety recorded i the Year Book. Many of these churches are not larg though some are of considerable size, with 230 members, a the church in San Francisco, up to 400 members in th Swedish church in Brooklyn. The foreign churches repre sented by our three Institutes have added an aggregat membership of nearly 14,000 to our denomination.

The Seminary has expected from the beginning of thi foreign work that the time would come when the foreig churches would assume the responsibility, in part at leas for the training of their ministry. This expectation ha

LECTURE ROOM, FISK HALL.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been realized in some measure by the reorganization of the foreign departments of the Seminary. Last year they were organized under separate councils or boards, one for each of the departments. They were then named the German, Danish-Norwegian and Swedish Institutes and the senior professor in each was appointed dean of his Institute. The churches are represented on the councils by some of their prominent ministers, while our Education and Missionary Societies and our Seminary unite with them by representation in each council. This plan is working well and already the foreign churches have responded generously to the appeals of their Institutes for help and sympathy in their important work.

THE CLASS OF 1904.

As has been our custom we have endeavored to secure for this number some news from our recent graduates, that the members of the class might know of each other's whereabouts and of the work into which the Lord has led them. A circular letter was sent to each member of the class asking for information as to his location and work and personal welfare and specifying certain details upon which information was desired. Good responses were received from a large majority of the class. If the perusal of this page reminds any one that he failed to comply with this request, we would suggest that it is never too late for us to receive information about our graduates for the Alumni catalogue.

We give below extracts from or summaries of the replies received.

Mrs. F. R. Anderson writes for her husband as follows:

> Mr. Anderson wishes me to say that he has neither taken to himself a wife, nor has he been ordained since leaving the Seminary. Such action would have been superfluous in both cases. At present he is away from home, at Green Lake, where he has charge of two Sunday school classes of boys out camping. The work here is opening up in a very encouraging manner.
>
> Mr. Anderson attended the reception in Grand Rapids given to Mr. Hamilton by his church a couple of weeks ago.
>
> With best wishes to the Seminary. Yours sincerely.

Mr. Callecod is at Williston, North Dakota, and says of his new field:

> I am grateful for a field with great possibilities, abounding in obstacles and serious problems. Was ordained July 24th. Cordially and affectionately,
>
> H. M. CALLECOD.

From Mr. Chapman comes this word:

Am located at Bristol, Wis. My church is the Bristol and Paris Congregational church of Bristol, Wis., which I supplied during my last year in the Seminary, but now am settled here. Was ordained and installed the 29th of June.

The work is encouraging. The attendance at the evening service is more than four times the number that it was when we began a year ago. The morning attendance has increased some, but not as much as the evening.

There are some discouraging features about the work, but as they are common to every church will not mention them. On the whole, we are much encouraged and can sing with a full heart, "Praise God from Whom All Blessings Flow." Yours in the work,

F. H. CHAPMAN.

The following epistle speaks for itself:

KERTON, Mich., July 21, 1904.

Mr. Herbert W. Gates, Chicago, Ill.

My Dear Brother: Greetings to you from "the tall and uncut." I flutter between this and another little lumbering town on the Duluth & South Shore Railroad. Our little village is nestled among the hills on the banks of the Ontonagon river, guarded on two sides by great, dark, towering pines that stand like sentinels on duty.

We have two little churches where we gather little groups from those who live in the town and work in or about the saw mills.

I am to be ordained, D. V., September 14th, at Chassell, at the fall meeting of the Lake Superior Association.

Next week I leave for a month's vacation, part to be spent in St. Louis and part supplying for Hancock Congregational church. I still enjoy (?) single bliss.

With kindest regards and fond memories and high hopes for the Seminary, I am yours truly,

GEORGE CLEAVER.

Wisconsin has claimed another of the class, Mr. Dickey, who writes as follows:

I spent the last three weeks of May at home. On June 1st, at Independence, Iowa, Miss Kate L. Mumby become Mrs. J. G. Dickey. Coming directly to Amery, Wis., our new work began on June 5th.

Our new home is among very pleasant people indeed, in a young, growing town of slightly less than a thousand inhabitants, lying between the Apple river and two of the lakes for which Wisconsin is noted.

We are on the main "Soo Line," two hours ride from St. Paul. Besides the Congregational church there are two Lutheran, Advent and Catholic churches, the latter two being very small. Consequently the opportunity is a good one, and in spite of the summer heat much active interest is evident. New paint for the parsonage and wooden parts of the church building, which is of brick; new chandeliers for the electric lights, and new pews are the improvements now under way. The Y. P. S. C. E. is fairly active, its members furnishing the music for all services while the usual choir is absent, but both it and the Sunday school show the effects of the hot weather. At our next communion, August 7th, four are expected to unite with the church.

The success of the Seminary and of those who so faithfully labor in its interests is ever close to my heart. Sincerely,

J. G. DICKEY.

Mr. Ebersol has been doing good work with his homiletics in White Cloud, Kansas.

I have been very busy revivifying a dying church with two sermons each Sunday as strong as I could make them. The result has been that I have more than doubled my congregations, even in spite of the hot weather. I have also been studying and preparing a paper for ordination. My examination and ordination took place Tuesday, August 8th.

At my first communion service yesterday, I united three to our church. They were formerly Christian Scientists. The church tells me if I do nothing more it has paid for me to come and get them in as they were considered the most helpful members in the church before they left our church some years ago to join the Christian Science church.

I seem to be gradually gaining a hold on the people, and there are prospects for a fine year even in a town where there are 700 people and seven churches. We have most of the music and generous moneyed men in our church. I am afraid the partial failure of crops because of rain we have had, will prevent our placing upon our church building repairs that would make the place much more attractive. My people are paying me $50 the last of each month. That's business. Cordially yours,

CHAS. B. EBERSOL.

Mr. and Mrs. Ellis sail from Seattle on October 12th for their future work at P'ang Chuang, Te Chou, China. They go as missionaries of the American Board and the

special representatives of Plymouth Church of Seattle, Washington. Letters to them should have added to the above address, "Via Shanghai and Ts'ing Tao." The letter ends:

> With kindest regards to the Seminary friends and instructors to whom I owe so much, I am, sincerely, for Christ and China,
>
> EMERY W. ELLIS.

Mr. Ford writes as follows from De Soto, Mo.:

> I began work at De Sotto, Mo., a railroad town of about seven thousand inhabitants, on June the first. Found the church well organized and ready for work. A Boys' Club, of fifteen members, is the only new feature organized. Pledges amounting to five hundred dollars have been secured to apply to the building debt. Seven new members have been received, three by letter, four on confession. Sincerely,
>
> EUGENE C. FORD.

Mr. Grabill speaks of single blessedness thus, even from Utah:

> PARK CITY, UTAH.
>
> No, thank you, the matrimonial agencies have been unsuccessful so far in landing me! I was ordained and recognized pastor of the church here the last Sunday in June. Mr. Goshen and Mr. Hogen, two of our Seminary men, were present. Mr. Ridings is at Ogden, just seventy miles away, but was unable to be at the ordination.
>
> Park City is a town of six thousand people, and it is the best mining camp in the West. Many of the men in the mines here are college and university graduates. The average intelligence in the community is above that of towns of the same size in the East. People read and think more for themselves. My work so far has been in getting acquainted and making friends. We have a S. S. of 194, and our congregations are very good both morning and evening. Some of the people venture out both times. With best wishes for the Seminary, I am yours fraternally,
>
> D. Q. GRABILL.

Mr. Clarence W. Hadden's address is 561 Jackson Street, Milwaukee, Wis. He is Superintendent of the Boys Busy Life Club, and a Probation Officer of the Juvenile Court. This club is a regularly incorporated organization, with a

Board of Directors including both men and women. Starting in Plymouth Church, it was soon crowded out into a home of its own in 1901. These quarters proving again too small for the growth of the club, the present home was purchased with good facilities for reading and class rooms, gymnasium, games and other lines of boys' club work. A summer camp was established at Lower Lake, Nemahbin, with an average of fourteen boys in camp each week during July and August. The prospects for a successful and growing work are bright.

Mr. Hamilton is in Grand Rapids, Mich., as pastor of the Barker Memorial Congregational Church. He writes as follows:

> I am still remaining in a state of single blessedness, and am likely to for some time, as no one seems to take pity on me. As you know, I was ordained at Poplar Grove, Ill., last September. My work here has become a source of great joy. Quite a few additions to the church. S. S. has increased 28 per cent., Christian Endeavor 20 per cent., Ladies' Aid 30 per cent., and we have organized a Junior Endeavor which now numbers over eighty members. The building, though not a very large one, is full at every service. We have also two nice choirs, a senior and a junior, which have both been started since my coming here. Work is progressing along all lines, and the utmost harmony and enthusiasm prevails. Sincerely yours,
>
> W. J. HAMILTON.

Mr. Locke has taken the church at Stillman Valley, Ill. He is another of those who, having been married and ordained before graduation, had none of this excitement to look forward to. But the hearty message that comes from him is:

> I have found life made up of many little duties and am trying to do them all conscientiously.

Mr. McLean wrote on July 18th as follows:

> PALMER LAKE, COL.
>
> Your round-up letter finds me just arrived in Colorado, after a strenuous experience in two of the great Student Conferences of the College Young Men's Christian Association. Three hundred

student leaders from about sixty institutions of Ontario and our north central states gathered at Lakeside, Ohio, and about twice that number from the eastern universities at historic Northfield. The International Committee asked me to continue at these gatherings the presentation of the claims of the ministry which I had already begun for the Seminary in some of the neighboring colleges. It was most encouraging to find that one-fifth of the former group and one-tenth of the latter are expecting to enter the ministry. Practically all the colleges represented undertook to keep the ministry and its great opportunities definitely before their student body during the coming year.

Just at present the "order of the day" is to rest and enjoy to the full the inspiration and invigoration of the great Rockies and the Colorado air. September will bring further conferences and college visitation, in preparation for departure to Japan early in December. The New York address of this letterhead will always reach me. Hoping that the fall may find the Seminary stronger than ever in men and resources, I am yours very sincerely,

LESTER MCLEAN, JR.

The information conveyed by this letter was supplemented by a note July 21st, asking for the addresses of his classmates, "wanted for immediate use in sending out wedding invitations." Still further news is brought by Mr. McLean in person just as this number goes to press. The development of the Y. M. C. A. Bible study work has necessitated the appointment of an Associate Bible Study Secretary. Mr. McLean has been asked to take this position until the first of February next. In this capacity he will go about among the colleges and universities establishing and conducting Bible Institutes. During last year, the enrollment of students for such study increased from 16,000 to 25,000. It is expected that this number will be almost doubled during the coming year.

From February 1st to April 1st Mr. McLean will act as Traveling Secretary for the Student Volunteer Movement. In April he goes to Paris for the World's Conference of the Y. M. C. A., and in May to Utrecht, Holland, for the World's Students Christian Federation Convention. He

may be addressed in care of the International Committee of Y. M. C. A., 3 West 29th Street, New York City.

Mr. Morton writes from Rollo, Illinois:

> There is an increased interest and growth in all departments of our work. Seven Sunday school scholars united with the church on Children's Day. We have also organized a Sunday school in East Paw-Paw, and have preaching service as well.
>
> It may be of interest to you to know that I have organized a Bible class for the young people with a view to studying the Bible in the way suggested in the pedagogical class. I may say that the plan is proving very successful with us, and much interest is aroused in the young people in this method of study. With best wishes for your labors, sincerely yours,
>
> HOWARD A. MORTON.

Mr. Neilan is in charge of the Morgan Park Congregational Church, near Chicago, and so is still frequently seen at the Seminary. The word from him is:

> I have not taken unto myself a wife, though I have the largest family of any man in the parish. I was asked to take charge of the summer manual training school here, and after debating the matter of time I decided to do it. I have thirty of the brightest boys I have ever seen, ranging in age from 7 to 15 years. I have divided the class into two sections, giving an hour and a half to each section. This you see, with my other work, keep me quite busy. I like the work with the boys, and it is so much like fun that I have a good mind to call it my vacation. My work is going well, the hot weather has not yet seriously affected the attendance, though I was tempted to stay home last Sunday. We are planning now to try to introduce the graded lessons in our Sunday school. Hope to open the work in some of the classes next quarter. I expect to leave for my vacation about August 22d. Hoping that all the boys are enjoying their work as much as I am, I remain fraternally yours.
>
> J. D. NEILAN.

Mr. Proctor sends his statistics from 1221 Mallon avenue, Spokane, Washington, where he is pastor of the Plymouth Congregational Church.

Mr. Pierson is at Ashland, Wisconsin, where he divides

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his labors between teaching Latin in the Academy and the pastorate of the chureh at Odanak. He reports an encouraging future there, seventy-five in the Sunday school and still growing, a good evening service well attended by men.

Mr. Rice has not gone far from us. He is pastor of the Sedgwick Street Congregational Church, Chicago, where he was ordained last June. His vacation was spent in the Mississippi Valley. He reports good fishing there as well as at his mission. "All is well and the Lord is blessing us."

Mr. Warren was ordained July 1st at Winnebago, Illinois, the occasion bringing together a number of the Seminary men in that part of the State. A vacation trip to the East was being planned with Mrs. Warren. Work on the field is summed up as follows:

> As to what I am doing here: thus far my work has been to gather together the people and to look about with a view to eliminating some dead organizations and of revivifying others. Real constructive work is yet to begin.

Mr. Wescott is pastor at Western Springs, Illinois, one of the suburbs of Chicago. He was ordained May 27th, with President George giving the charge to the pastor. Seventeen were received into the church at his first communion service, July 3d.

Mr. Williams was not permanently settled when last heard from. He writes from Fox Lake, Illinois:

> It seemed good to receive greeting from the Seminary. No matter how great the satisfaction that greets the completion of courses of study and the pleasure that arises as a result, there is an undercurrent of sadness. The class is scattered to the four winds of heaven, the hope of a reunion in the fall is not ours any more.
>
> I retained my charge at the Lake for the summer season, but concerning my future location I have no idea where it will be. I hope to find a niche somewhere where I can do my share to help make the world better. My people are church goers of every denomination.

The one Gospel is sufficient for all. The work is unsatisfactory from the standpoint of results, but our church is a kind of link that joins the spring and fall work of the city churches. Yours sincerely.

GEORGE WILLIAMS.

Fox Lake, Illinois, Congregational Church.

The next letter comes from the far West again, where Mr. and Mrs. Worthington have taken up their work:

Your letter asking for information just received. My address is Snohomish, Washington. I was ordained on June 28th, just a month lacking a day from the date of my arrival. I do not see how I could ask for a more delightful field of labor. Our church seems to be the center for a great many interests in this section of country. Puget Sound Academy is located in this town, which brings a great many students into our church, together with the teachers and professors. We are now in the dull season for this region. Nearly everybody goes camping for the month of August. The opportunities for outdoor life are the finest imaginable during that month. The weather is delightfully cool, and mountains and woods or salt water are within easy reach. The people are a frank, healthy, open-minded, open-hearted class, none very rich, none very poor, who don't look down on you, or don't look up to you, but just meet you on the level and on the square. Mrs. W. says that she never felt so much at home anywhere from the very start. With kind regards,

WM. WORTHINGTON.

Three replies were received from graduates of the German Institute.

Mr. George Hein is at Glen Ullin, N. Dak. He was married June 2d to Miss Amelia Keller, and was ordained July 22d, at Glen Ullin. He reports "plenty to do. Prospects are very good. German Congregational ministers seem to be wanted here since the population consists mostly of Germans."

Mr. J. H. Hopp sends best wishes and Godspeed for the Seminary from Portland, Oregon, pastor of the Ebenezer Congregation. A new church is in process of erection, the corner stone being laid July 10th. The mem-

bership of the church has increased to 175. The new building will seat 600 and will cost $5,200.

Mr. J. P. Koehler's address is Appleton, Wis. He begins this fall to teach German, Biblical History and Athletics at Lawrence University, at the place named.

But one of our Danish-Norwegian graduates was heard from, Mr. Haugland. He was married June 11th, to Miss Emma Nordahl, and she writes for him from Maple Valley, Wis.:

> As Mr. Haugland is busy, I will tell you something of his work. He began his pastorate July 1st, having two churches and a mission, this one here in Maple Valley, where we live, one in Pulsifer, fifteen miles from here, where he preaches every third Sunday, and a mission in Linwood, where he preaches the same Sunday as in Pulsifer. The Sunday morning service is in Norwegian, the evening service in English, also the Christian Endeavor meeting. The Wednesday evening service is in Norwegian; the S. S. Teachers' meeting in English. Then there is a Ladies' Aid and a Little Girls' Sewing Society. So far all seems to be doing well. With best wishes from us both.

Mr. Nordhus, the other graduate in the Danish-Norwegian Institute, is at Green Bay, Wis., in charge of the Norwegian church there.

Three of the Swedish graduates have sent in reports of their work.

Mr. Bach wrote from the Divinity School of the University of Chicago, where he was pursuing further studies.

Mr. Carlson is pastor at Mears, Michigan.

Mr. Johnson is at Hinsdale, Ills. He was ordained the 9th of July, and is doing good work for the Swedish church there.

No reply was received from Mr. Lawson, but Prof. Risberg gives the information that he has been at Missoula, Mont., and is now starting for Venezuela, South America, where he will engage in missionary work for the present.

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SAMUEL IVES CURTISS.

In Memoriam

Samuel Ives Curtiss

1844–1904

" I would the great world grew like thee,
Who grewest not alone in power
And knowledge, but by year and hour,
In reverence and in charity."

—*Tennyson.*

✠ ✠ ✠

"Sermo amantis barbarus est non amanti."

—*St. Bernard.*

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"Ein Christenmensch lebet nicht in ihm selber sondern in Christo und seinem Nächsten: in Christo durch den Glauben; im Nächsten durch die Liebe."

—*Luther.*

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" Oh strong soul, by what shore
Tarriest thou now? For that force,
Surely, hast not been left vain!
Somewhere, surely, afar,
In the sounding labor-house vast
Of being, is practised that strength,
Zealous, beneficent, firm."

—*Matthew Arnold.*

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" As I was with Moses, so I will be with thee;
I will not fail thee nor forsake thee."

—*Joshua 1:5.*

AT EVENTIDE.

This number of the QUARTERLY is devoted to the memory of our beloved colleague, teacher and brother, Professor Samuel Ives Curtiss. He was senior professor in the Seminary and both by length of service and many-sided activity, represented, as no other member of the Board of Instruction, the life and traditions of the Institution. Only a year ago we celebrated his twenty-fifth anniversary as professor, when he was especially honored by receptions, by the degree of D. D. from the Seminary, and by an "Anniversary Number" (July) of the QUARTERLY. In that number he was induced with considerable pressure to tell the story of "twenty-five years as Seminary Professor." The alumni, before whom he then spoke, insisted that he should narrate what he had been able to do for learning, for the education of ministers of the gospel, for the enlargement of the work of the Seminary, and for the growth of Congregationalism in Chicago and the West. Alas, how little the students, colleagues, alumni, directors, pastors and friends who then gathered about him and heard his inspiring words, thought that a year hence he would have entered into that rest which remaineth for the people of God! He labored through the year with his accustomed vigor, went to Palestine for the summer and spent the autumn in literary work in Switzerland. Here he was taken ill, recovered a little, and came to London on his way home, where he passed away September 22d.

FUNERAL SERVICES IN LONDON.

Professor Curtiss had friends in London, among whom were Dr. G. Campbell Morgan, Mr. Hodder, of Hodder and Stoughton, Dr. W. E. Geil, an eminent American traveler and evangelist, Dr. W. R. Nicoll and Rev. Andrew Mearns.

The British Weekly of September 29th, tells of his death and the memorial services in London. His last words, when it was suggested that he should be taken to the hospital, were, "that may be well." It was well. The report continues: "A simple, quiet, memorial service for the late Professor Curtiss was held on Tuesday morning in the Falcon Square chapel. The London Congregational Union had arranged for the gathering, and it was presided over by the chairman of the Union, the Rev. Llewellyn H. Parsons. Two American ministers who had known Dr. Curtiss—the Rev. Dr. Black of Philadelphia, and Dr. A. Alison of New York—took part in the services. Dr. Campbell Morgan, who had known the late professor intimately during the past six years, paid a loving tribute to his friend. He spoke of him as a man who 'walked without ostentation in the presence of his Lord.' He was a ripe scholar and a student of students, giving himself no care or thought as to the difficulty or danger in the path of prosecuting the researches upon which his heart was set.' Dr. Morgan told of the patience and gentleness with which Dr. Curtiss would explain his theories and work to a novice. 'I have sat with him for a long time in his old study in Chicago Seminary, and with great and gentle patience he has tried to make me understand the things that his eyes saw so clearly.' 'A man gentle

and refined, a scholar and a saint, was Dr. Curtiss.' Deep sympathy was expressed for those who, across the water, were mourning the loss of a dear one, and for the Chicago Seminary, and for Dr. George, who is at its head.

"Dr. Black prayed very beautifully that 'consolation may come to the distant mourners,' and Dr. Alison offered the closing petitions."

The editor, Dr. Nicolls, added his own testimony, in part, as follows: "I deeply regret the sudden death of that eminent Semitic scholar, Dr. S. Ives Curtiss of Chicago. On Wednesday of last week I received two letters from Dr. Curtiss, both sent from Switzerland. The first announced that he had been very ill in Switzerland, but was now recovering and hoped to be in London immediately, when he would tell me about the new book he was projecting. The second apologized for a curious misspelling in the first: 'You will understand that it is due to my illness.'" He then speaks of Prof. Curtiss' death and continues:' 'Dr. Curtiss was in his youth a favorite pupil of Franz Delitzsch at Leipzig. He came to the front in the Robertson Smith controversy, publishing a book on 'the Levitical Priesthood,' in which he traversed the contentions of the higher critics. Delitzsch contributed a preface and the book attracted attention. Principal Rainy spoke of its 'singularly upright and candid tone,' and Robertson Smith reviewed it in the *Academy*. Later on, Curtiss, like Delitzsch, went over to the other side. But he retained the warm, evangelical piety for which he was known among the Leipzig students, and was always concerned to maintain a large Mosaic element in the legislation of the Pentateuch. Within the last two or three years he struck a new vein by studying the religious practices of the East as they exist, and he published a book to show that these confirmed the traditional view of sacrifice. Some six

months ago I had a long talk with him in which he maintained that he had made fresh discoveries which would confirm his original conclusion. The last thing he did was to send two articles for publication in the *Expositor*, giving the gist of his argument. His comparatively early death is a great loss alike to scholarship and religion."

THE FUNERAL SERVICES AT HOME.

At 1 p. m., October 12th, the casket containing the remains of Professor Curtiss was borne into the parlors of Fisk Hall, where the directors, faculty and students gathered for a brief service. Dr. George presided and read the Scriptures. All stood about the flower-covered coffin, and sang the hymn, "Nearer my God to thee," Professor Jernberg offered prayer, then a band of students bore away the beloved dead, while all followed to the First Church, where the public memorial services were held. No place could be more fitting for such a tribute to this scholar, teacher and Christian soldier; for here during twenty years he served as member, deacon, Sunday school superintendent, and leader of the aggressive work of the church. The pastor, Rev. W. A. Bartlett, D. D., preceded the funeral party down the aisle, repeating words of comfort and hope from the Scriptures, while directors, faculty and students followed. President George conducted the services, which opened with the anthem, "Ten thousand times ten thousand," sung by a male quartette of students, led by Prof. H. A. Smith of the Seminary. Dr. Bartlett offered the invocation; the Scriptures were read by Prof. E. T. Harper, and prayer was made by Prof. Graham Taylor. The hymn, "Saviour, comfort me," was then sung by the Seminary choir, after which Prof. H. M. Scott delivered the following address on behalf of the Faculty of the Seminary:

ADDRESS OF PROFESSOR SCOTT.

"It is not easy under the stunning sense of a great loss justly and proportionately to estimate the value of that which has been taken away. It is difficult when a loved one, absent in happy service, and repeatedly reporting successful labors and expressing expectation of a speedy return, passes out of time into eternity, and out of the invisibility of distance into the invisibility of death, it truly is difficult in such circumstances to make the mind pass from the one absence and distance to the other, and to persuade the heart that there will be no return till the graves are opened, the sea gives up its dead, and the redeemed of the Lord return together to the heavenly Jerusalem.

"And yet there is a measure of compensation in this remote and lonely death. Like that of Moses upon the mountains of Moab and the departure of Elijah by the waters of Jordan, it appears as but the shadow of an endless life, and through all the associations, suggestions and memorials of dissolution there breaks the triumphant conviction, 'He is not here, he is risen and ascended with Christ. He rests from his labors and now serves God day and night in His temple.'

"It is in this sure and certain conviction that he still lives and serves his Lord in the church triumphant, that we gladly and gratefully recall his labors in the church militant.

"Prof. Curtiss had a high ideal of the office of religious teacher and prepared for it, both theoretically and practically, with the greatest thoroughness. He had inherited the best of tendencies; for as the son of a Congregational pastor in Connecticut, he grew up in an atmosphere of plain living and high thinking. He was early taught to be self-reliant, and when he went from home to the Academy in Munson, Mass., he lived with a good deacon, who showed him how manual labor could contribute to intellectual

and religious growth. He graduated from Amherst College in 1867, after a course in which new needs led him to seek new opportunities for self-support,—in one case characteristically enough he spent a vacation visiting congregations in the interest of church building. During his period of study in Union Theological Seminary (1867-70), he again combined the duties of the class room with a certain amount of outside work; and, after his graduation, he spent two years in charge of a mission church in New York, under the oversight of that distinguished pastor, Dr. John Hall. He often referred to this experience as preparing him for the great work which he did afterwards for Sunday Schools, City Missions and Church Extension in Chicago.

"While a student in New York, he was also much impressed by the need of special study on the part of chosen young men, to prepare for the work of theological instruction in America. The department of Hebrew and the Old Testament seemed especially neglected; hence he decided to give his life to this branch of Biblical learning. He sailed with his wife in 1872 for Germany. In the first year at Bonn under such learned and evangelical men as Christlieb and Lange, he was introduced to German scholarship. He then removed to Leipzig, where for four years he sat at the feet of Franz Delitzsch, who more than any other Hebraist of his generation combined great learning and great literary ability with personal consecration and missionary activity. Prof. Curtiss occupied a unique relation to Delitzsch. He became as a son to the great scholar, and for years received private instruction and direction from him. He put at the young student's disposal unprinted lectures; he introduced him to eminent Hebrew scholars; he opened to him unusual sources of information; he told him of his own methods of study and authorship; he inspired him for the highest service, and when he was ripe for an

Old Testament professorship, recommended him highly for the vacant chair in Chicago. It was at the end of six years of such study in Germany, with the degrees of Doctor of Philosophy from the University of Leipzig and Licentiate of Theology from the University of Berlin, with a rare library gathered by the help of Orientalists like Handler and Biesenthal, and with great enthusiasm for his chosen studies that he began his work in our Seminary in the autumn of 1878. He at once identified himself with all the interests of the institution; and while keeping up his studies and doing his full duty as teacher, was quick to seize every opportunity to promote its welfare. He spent the summers of 1880 and 1881 in Leipzig with his old friend Delitzsch, translating from MS., his *Messianic Prophecies* and his *Old Test. History of Redemption* for publication in English.

"It was during these literary vacations that I first met Prof. Curtiss and began to learn to know and love him. In those happy student days as we walked together and talked together, he persuaded me to come to Chicago and become his colleague in our beloved Seminary. He was indeed a most winning and persistent pleader. He was full of hope and enthusiasm. He saw in Chicago a great national center, in which strong churches should and would be gathered, and where a Theological Seminary of national influence, offering various courses of diversified instruction should be built up with every equipment of learning, devotion and wealth. Through him, also, Prof. Taylor was brought here from New England to occupy the chair of Pastoral Theology and Christian Sociology, and to make Chicago Commons a Seminary Settlement of the best type. Through him, too, and his visit to Scotland of set purpose, Dr. Mackenzie became professor of Systematic Theology in our Seminary. He also trained and led into office as his colleague Prof. Harper, besides co-operating in all other

enlargements of the Board of Instruction in the Seminary. One specially unique feature of the work of this institution is its system of Institutes or affiliated Schools. We have the German, the Danish Norwegian, the Swedish, and that now known as the Christian Institute in general. They make our Seminary a sort of theological university, which seeks to meet all the educational needs of our Church. From 1882, when the German Institute was established, onward, Prof. Curtiss took the lead in creating and fostering these training schools for clerical and lay workers. He spent a summer in Sweden to promote their interests. He labored three months in Minneapolis to begin an endowment for them. He visited our little group of German churches with their dying academy in Crete, Neb., to enlist their co-operation. He gave time, toil and money to put our German Congregational paper, *Der Kirchenbote*, upon a safe basis. He acted as adviser, friend, supporter in manifold ways and at great expense of time and strength to put these Institutes upon a firm foundation. The results of his labors already appear in over 250 churches, German and Scandinavian, in our fellowship, in which and beyond which more than 300 men, who studied in these Institutes, are now preaching the gospel.

"He actually set himself to do the work of two men; of one as student, scholar, explorer and teacher of the Old Testament; of another as church organizer and leader in every form of Christian service, in cities, for Jews, at home and abroad.

"He was a man whose cherished plans were often thwarted, and who must frequently turn aside from a favorite pursuit to devote himself to less attractive duties. Early in his career he had formed certain literary plans. He wished to write a history of Old Testament criticism, but was diverted from it by the claims of teaching, the

financial needs of the Seminary, and the calls to mission service. He was requested by publishers to write a work on Old Testament Antiquities, but declined to do so until he could visit the Orient and study the subject anew on the spot; here also the narrow salary of a professor and the pressure of other claims kept him long from making such a visit. When in 1898 he was finally able to explore Syria and Palestine, he found one central subject—the submerged religions of Old Testament times still apparent in current superstition—so attractive that he gave his remaining strength wholly to it. The result of this study, his book on *Primitive Semitic Religion Today*, is regarded by competent scholars as in many respects a turning point in the history of religions. The great value of his investigations in this part of the field makes all students regret that he was not able to visit Bible lands 25 years ago, when he might have been able to do for a wide field what he was later able to accomplish for only a narrow territory. He greatly regretted that this was not possible; but such inability did not discourage him from doing the next duty. The money that could not carry him to Palestine he spent in helping develop the Seminary and in building mission churches. The observation and labors that might have shed new light upon the 'Land and the Book' became a source of blessing to many a feeble Sunday school and many a struggling infant church.

"As a student Prof. Curtiss was marked by great diligence, care and thoroughness. He kept abreast of the best European and American scholarship and constantly turned its latest results to use in his teachings. For years he acted as Seminary librarian. Educated in a conservative spirit, under such eminent men as Shedd, Hitchcock, Schaff and Henry B. Smith in America, and Delitzsch, Luthardt, Fleischer and Dillman in Germany, he departed slowly from

traditional views, and never lost in the new teaching any of the reverence associated with the old. In one of his last courses of lectures, prepared about a year ago, he made especially prominent the element of revelation and the supernatural, which everywhere underlies doctrinal development in the Scriptures. He impressed upon himself and upon his students, that prayer is the key that unlocks the Word of God, that the Holy Spirit is the lamp to its riches, and that any critical methods which dampen devotion or hinder progress in holiness are either wrong in principle or are improperly applied.

"He taught nothing in a speculative spirit, but ever kept in view those facts of scripture, history and human experience out of which all religious certainty must grow.

"His central and normative doctrine was faith in Jesus Christ as Divine Redeemer and Lord, who was foretold in the Old Testament, revealed in the New, and adored by the one holy, catholic and apostolic Church as the author and the perfecter of her faith. His scholarship and ability received wide recognition, and the degree of Doctor of Divinity was conferred upon him three times, by Iowa College, Amherst College, and on his 25th anniversary as professor by our own Seminary (1903). A wide circle of former students, in all parts of the world, and in all forms of Christian service, bear equal testimony, each in his own way, to the great value of Prof. Curtiss' instructions and influence.

"The loss to this Seminary has been described by them as irreparable; and such it seems to be. When shall we see his like again? Such a scholar and teacher; such a man of charity and vision; such a counsellor of wisdom and strength; such a worker of indomitable perseverance and unquestionable zeal! Cut down at sixty, when he was in the prime of his powers, and ready as never before to place the full treasures

of his learning and experience at the disposal of his students and the churches—no wonder his removal seems irreparable. But he would be the last man so to speak, and we should so far share his spirit and faith as to believe that the Lord of the harvest who calls a sower to Himself will not fail to send a reaper in reply to the prayers of His people. 'It was evening, it was morning, the first day.' Often have I heard Dr. Delitzsch, the beloved teacher of Prof. Curtiss, say, 'That is the order of the working of God. His creative night ever precedes His creative day.' Every stalk of wheat grows out of the grave of its parent grain. In the order of God the successor of Dr. Curtiss will come in divine, vital relation to him that has gone. The one has labored, and the other will enter into his labors. He was the first professor of Old Testament Literature in this Seminary, for his predecessor, Dr. Bartlett, taught both the Old and New Testaments, and the impress which he put upon that department of study will long abide among us. Out of his grave will spring inspiration and enthusiasm to continue the work given him to do.

"Prof. Curtiss was a man of quiet temperament, reserved, almost shy in manner, retiring, with all the sensitiveness of a thoughtful, generous spirit.

"But he was, at the same time, resolute when conscience claimed to be heard, and most tender and affectionate where the heart had an opportunity to speak. To me, as to other near friends, he often showed this sunny, tender, childlike side of his life. I lived in the same house with him for over two years when I first came to Chicago and had many opportunities to see the undercurrent of his nature. In our table talk; in our walks together; in the twilight when hymns were sung, and the children gathered to hear fairy stories; in the days when the fair young daughter reached up to her father's arm and the little son held his father's

hand; or when the little sicknesses of the children occupied mother and father with the tender ministries of watching and healing; in times of instruction and correction; in all the social intercourse of the home, which he ever wished to widen and make a part of the work of both the Church and the Seminary; then in later days of sorrow and bereavement when I stood beside him in the valley of the shadow of death, and looked with him upon his young daughter just budding into womanhood, lost in the shadows of the night; in times of personal distress when friends misunderstood him and criticisms wounded a spirit too sensitive to disregard them and too gentle to resent them; in the stress of difficult work and perplexing problems, that taxed him physically, mentally and spiritually; in all the cross-purposes of life that try men's souls—I have seen him, like the friends of Daniel in the flames, lose nothing in the furnace but his bonds, and come forth purer and nobler than ever, for walking in the midst of the fire with him was a form like the Son of God. In one of his last letters, referring to his attack of illness, he said: 'I have reason to thank God for the darker hours.' In the order 'it was evening, it was morning,' he ever saw the way of God.

"Prof. Curtiss, after spending over a year in Syria and Palestine in 1898-99, had spent his summers since continuing his explorations in the East. In his last vacation he left Palestine July 19th for Switzerland, where he was to prepare two papers for the Congress of Orientalists which met in Basle August 28-September 2. While so engaged in Zurich, August 22d, he had a slight hemorrhage of the brain, which prevented his attending the Congress. His papers were read by others and highly commended by the first scholars of Europe. With their kind words reported to him he left for home; but in London, September 22d, he suffered a second attack from which he did not return to consciousness

and in a few hours passed away. His many pilgrimages through the Holy Land brought him at last into the King's country. He was joined to his fathers—the prophets and apostles, the saints and martyrs, the spirits of just men made perfect. Unto his wife and sons, and each of us to the other, we offer and receive the consolations of the God of all comfort, which are neither few nor small.

"'The king is dead, long live the king;' let the work of the Lord go forward. Beside our dead, let us consecrate ourselves anew to the service of the living."

At the close of this address the large congregation sang the hymn, "For all thy saints who from their labors rest." Dr. J. C. Armstrong, Superintendent of the Chicago City Missionary Society, then gave the following address:

ADDRESS OF REV. J. C. ARMSTRONG.

"Professor Curtiss came of hardy New England stock. His father, Rev. Samuel Ives Curtiss, was the pastor of a little Congregational church at Union, Connecticut, for thirty-eight years, receiving during his long pastorate a salary of $300 a year. Yet such was the devotion of Mr. Curtiss and the atmosphere of the home that in spite of his meager support his two sons, George and Samuel, entered the Christian ministry.

"After graduating at Amherst, Professor Curtiss entered Union Theological Seminary, New York, and while there began doing mission work and for a time preached for a 'Branch' of Dr. John Hall's church.

"During a vacation it occurred to him that as his father's church needed a few hundred dollars for repairs perhaps he might secure it. Starting out with subscription paper in hand the money was soon ready. Later he was asked to raise $3,000 for improving a Presbyterian church in Jersey City. In this he was also successful, and

he had learned that he had the ability to persuade men to give him money for religious purposes.

"While studying in Leipzig, he saw many American and English speaking students without religious privileges such as he believed they should have and he undertook to provide services for them. With the co-operation of his devoted wife he opened his house to these students one night a week; he provided sociables for them; administered the communion at stated intervals; preached regularly to them and established at length the American Chapel, which has a regular pastor and abides to this day ministering to these strangers in a strange city. No mission work founded by Professor Curtiss is more beautiful in spirit or more useful than this mission. In the summer of 1903 he wrote me of his happiness in being present at an anniversary service in this Chapel in memory of its origin.

"On coming to the chair of Old Testament Literature and Interpretation in our Seminary in 1878 his habit of finding something to do and attempting to do it were again illustrated. He arose one night in a prayer meeting in the First Church, of which he was an honored member, and stating that he had found three groups of members of the church who were so far away that they and their children were practically destitute of religious privileges, he proposed to provide each of these groups with preaching if he could have $750 to pay three young men for their labors. Dr. E. P. Goodwin, the distinguished pastor at that time, and Deacon Gates of sainted memory, were present. Such men needed no second appeal for help. The money was ready that night or the next morning and Professor Curtiss was told to send out the young men. The results of the work there inaugurated are the Grace, Warren Avenue and Covenant churches, three among our strongest city churches, with an aggregate membership of more than 1,300, a Sunday

school attendance of 1,500, and property worth from $65,000 to $75,000.

"When in the providence of God the time had come to unite our thirteen city and half a dozen suburban churches in mission work for our city, it was inevitable that Professor Curtiss should be selected as one of seven choice men to inaugurate this work. This was in April, 1882, and the Society was incorporated in December of that year. Professor Curtiss was made a director and continued on our Board as long as he lived, one of the busiest, most useful and self-denying of all our numbers.

"As the Society's work grew his fitness for larger responsibility in its management became more and more apparent. He was elected Vice-President in 1887, and President in 1888; and with the exception of the year spent abroad in study he filled this responsible position with great faithfulness until the day of his death.

"His name appears more frequently in the lists of committees of our Society than that of any other director. It was his custom to volunteer his services to aid committees on difficult fields where the work was moving slowly or where large interests were at stake. He gave much time to a number of our mission churches. He raised from $8,000 to $10,000 for Washington Park alone. Bethlehem, Ewing Street, Tabernacle, Berea, Douglas Park, North Shore and still others are indebted to this devoted man. It is safe to say that he raised from $60,000 to $70,000 for these churches by personal solicitation.

"It was like him to write to one of our officers just before starting on his year of study abroad that he wanted to see a church of our order on the North Shore, and like him after his return to undertake to form it. Without discrediting the aid rendered by any one in its organization, to Professor

Curtiss more than to any one else, belongs the honor of founding and developing this splendid Christian church.

"While discharging the duties of President of our City Missionary Society his labors for the Seminary were very great. When Dr. D. K. Pearsons offered to give the Seminary $50,000 provided $100,000 were raised, Professor Franklin W. Fisk's most efficient helper was Professor Curtiss; and when the second offer from the same generous friend came of $150,000 Professor Curtiss was made the leader in the campaign, bringing to our Seminary cash and property valued at $580,000.

"When the possibility of securing an endowment for our Society came from Dr. Pearson, no one was happier than Professor Curtiss. He was made the Chairman of the joint committees of the Congregational Club and of the City Missionary Society to raise the needed funds and to him belongs the honor of making the first large donation by his personal subscription of $1,000 to that fund. With the opening of this campaign came those rare days and rarer nights as together we went to the suburbs, to the North side, or elsewhere, until the needed money was secured.

"Our churches will never know the full measure of their indebtedness to this royal man. For twenty-two years we have gone together over the city, north, south and west, seeing what was needed and what could be done to make the churches efficient in their various fields. His last service for our Society was to visit, with two of our directors, the Grayland Mission, now a church in the northwestern part of the city, and to recommend that a small appropriation be made to purchase a lot for their church building.

"He was deeply moved as he stood by his chair at one of the last meetings of our Board that he attended just before starting on what proved to be his last trip across the Atlantic. He saw, as all our directors did, the possibility

now so nearly within our reach of being able to put one or two missions each year into its needed building *when needed* and not after an almost fatal delay. The hand clasps were prolonged and the good byes tender as our paths parted, ours to plod on happy in the prospect of aiding our precious churches more quickly and more generously when needed, and his to travel half way around the globe to search the deserts, city and country in Bible lands for fresh material for books and class room to make our Scriptures more real and precious.

"At length his face was turned homeward and he wrote that the tasks he had assigned himself were nearly completed and that he was anticipating a few weeks of rest from his labors by walks in the cool shade and delightful scenery of Switzerland; but something better was in store for him. His earthly journey was nearing its end. The Father who had so richly endowed him with rare devotion, with singleness of purpose, and largeness of heart, was soon to say: 'Your journeys and labors have been enough, come and rest from your toil.' The first note of warning came after we had planned to give him a reception. The evening was set and the invitations were written when he wrote of his illness. He was improving and hoped that the ocean voyage would be helpful. He journeyed as far as London when the final summons came, and he entered upon the voyage of the greater ocean whose yonder shore is hidden from our sight.

"Saddened with the thought that we shall see his face no more in our councils and labors, we turn to our unfinished tasks profoundly thankful for all that he did as our brother and friend and leader. In the strength of the inspiration of his splendid life we shall journey on until our Father who hath sent us shall say: 'The evening has come; you too shall rest from your labors.'"

He was followed by Rev. J. S. Ainslie, pastor of the church of which Dr. Curtiss was a member, who said:

ADDRESS BY REV. J. S. AINSLIE.

"My personal acquaintance with Prof. Curtiss began in the winter of 1900, when he wrote to me in regard to the pastorate of the new North Shore church, in which he was deeply interested, and which was about ready for formal organization, largely through his efforts. I hesitated, although the field was one of unusual promise. He promised to help me in every way possible, and especially in lifting the financial burden. And how royally did he fulfill his promise! He made a thorough canvass for pledges to meet the current expenses from the start, and secured about $2,500.00 for the year. The first Sunday I preached the offering was $50.00. It was a great beginning, and the church was strong and self-supporting at once. And this is an illustration of the kind of help he has rendered many another church of our city.

"The financial burdens that he lifted for the Seminary and for the City Missionary Society and churches, I know, as his pastor, sometimes wearied him. I once heard him say, with a smile, that one of his conceptions of heaven was that there would be no more money to be raised.

"As the North Shore church has grown and prospered during these four and one-half years, his heart was full of loyalty to every department of our work. I had fancied that a seminary professor might be coldly critical in the local church, but I found Dr. Curtiss one of the warmest-hearted and staunchest supports I have ever known. Always in his place Sunday morning and Sunday evening, taking a joyous part in the service, unless duty called him elsewhere. Always at the mid-week meeting, a genial and inspiring presence, and in every prayer asked the blessing of God 'upon thy servant, our pastor.' In a letter to me, in the summer, from Syria, he said he was writing on our prayer meeting evening, and how he

wished he could be present with us and share our fellowship. And how his heart went out to the mission churches! One of his last services to our church, just before leaving for his travels, was to interest the women of our church in starting an industrial school in the Bethesda mission. Truly he was a lover of the poor as well as a lover of books.

"The esteem in which he was held in our church is well expressed in the following letter to me, by one of our members, the next day after his sudden death. The letter was written by Mr. Geo. W. Davis, Principal of the Hawthorne school in this city. With this letter I may well close my brief words:

"'I see by this morning's paper that a *man* has been called to a higher life. We rejoice that the Lord gives us such noble examples of His handiwork and that our Saviour lives and moves with us in such characters even more effectively than could the one Presence, though it were possible for Him to have an ever visible existence. What a privilege we have had in coming in touch with Dr. Curtiss. How he helped enlarge the Chicago Christ world! An upright, God-fearing man, living, working, suffering in the image of his Maker, and almost making the image real. Should we mourn? Yes. No. A beautiful picture is finished. A noble statue is before us and the world complete. The work of the immortal has become immortal. So long as time is, so long will the loveliness, the grandeur, the strength and beauty of this large man endure and even increase in its influence. Blessed is he that endureth to the end.'"

Rev. J. W. Fifield, of Kansas City, a pupil and close friend of Dr. Curtiss, spoke on behalf of the alumni as follows:

ADDRESS OF DR. FIFIELD.

"As we are met here today another scene similar to this comes before our minds. Not long ago we were gathered here for the funeral services of Dr. Goodwin. Again into this historic church do we come and this time not for the honoring of the pastor, but to express our love and kind feelings for the teacher. These two lives, Dr. Goodwin and Prof. Curtiss, were joined in services for the church and city, so there is a fitness that from this sacred place the last words should be said as we are at the completion of their earthly services. Again we feel the worth of the noble, true life. Again while our hearts are still before death we see the real meaning of living.

"It sometimes seems that the inspirers and helpers of our youth and early manhood are rapidly going from us. Those who have touched us for better things are being gathered to the fathers. We may hope and pray that the mantles of the ascending Elijahs will be lifted up by worthy and prepared Elishas.

"It is for the alumni of the Seminary that I am to speak. The words may be few and simple. Love's tributes are in the deep feelings of the heart, not in the many words of the lips. Gathered about this casket which holds the quiet dust of the one who was onr teacher, inspirer, friend, we bow ourselves in sorrow that he is gone, but we lift ourselves up in gladness and praise that he lived. All that he was in himself and in his service, is our abiding heritage. Over us he has thrown the power of a splendid life, and we shall live and serve throughout our days in its meanings and comfort.

"Prof. Curtiss gained a large place in the lives and affections of his students. As the word of his going comes to them as they are scattered about the earth it will ever be known with a deep sense of personal loss, and many who

are trying to be brave and true in their portion of our Lord's kingdom will recall the days of yore, his personality and his instruction, to seek to gird themselves anew and to try with more zeal to quit themselves like men. Too few are the good, strong lives which we know. Precious is each one of them. And this our teacher, quiet and dignified, with all the reserve of the scholar but with the affection of a friend, gentle amid all struggles and firm amid all duties, has been for each one a molding force, and life is clothed with a new meaning and grandeur in that our lives were touched by his.

"There are two things which a student loves in his teacher, ability and character. Possibly the admiration of ability comes first. Without ability the teacher cannot hold the student in the class room. Without character he cannot hold him beyond it. When these two are united and fused in the white heat of a fine passion, then there is cast over a life the power of a deathless attraction, and in this the teacher has a large, open way. The pastor may touch more lives, the teacher may influence more profoundly. His may be an abiding part in leading youth out into the strength of manhood and in furnishing the ideals beneath which one will labor.

"And Prof. Curtiss had these two qualities of a strong life, and he had them in large measure. He was a man of ability and of character. As scholar and teacher, as man of affairs working among men, as general of large movements, he was ever able and effective. And then his character was pure and constant and rich. His was an abiding affection, and no one ever placed confidence in him to find it betrayed. He sought not men for his sake, but for their own sakes and what they could be to the world. He discovered people and revealed them to themselves and to their usefulness. A student of the old prophets and seers, he became one, and

with a wonderful discernment he looked in upon men and movements.

"He is gone. No more shall he walk with us. It is for us to enter into the works which were dear to him, and as those whom he has helped seek according to our full ability and opportunities to be helpful. True to his memory shall we be if we are true to ourselves and to all needs and to our Lord."

The choir then sang "That Beautiful Land," and the services closed with prayer and the benediction by Dr. G. S. F. Savage.

OTHER TESTIMONIES.

The Executive Committee on behalf of the Board of Directors of the Seminary framed the following minute:

September 29, 1904.

Dear Mrs. Curtiss: The Executive Committee of the Chicago Theological Seminary, having learned with deepest regret of the profound sorrow that has come to you so suddenly, desire to express to you and your loved ones our heartfelt sympathy. Coming, as this sore bereavement does, as a keen personal loss to each one of us, our sympathies are the more tender and full.

One by one honored and valued teachers have been called from their splendid services on earth to their higher work above—Professor Fisk, Professor Chamberlain and now Professor Curtiss, your beloved and ours.

In this trying hour we know you know the place of comfort. May you pillow your head on the great sympathetic bosom of the Master. To Him we most affectionately commend you and your family, with the earnest prayer that the place made vacant in your home and hearts may be filled with the divine presence.

Sister Seminaries sympathized much with us in our loss. The Faculty of McCormick Seminary wrote to our Faculty as follows:

Dear Brethren: The Faculty of McCormick Theological Seminary have heard with deep sorrow of the affliction which has come to

you in the loss of Dr. Samuel Ives Curtiss. The association and common interests of the two Seminaries have always been such that our hearts cannot but respond with deepest sympathy to you in this great loss. We have always recognized Dr. Curtiss' scholarship and ability, his earnest devotion to the development of Christian life in this city, as well as his enthusiasm as a teacher. That he was stricken down in the midst of labors for the development of Christian learning makes the circumstances particularly sad. We sorrow with you, and feel ourselves bereaved in this loss of one who worked for a common cause and for the same Master. Please extend our Christian sympathy to the stricken family, and believe us in the bonds of a like glorious faith and hope,

Sincerely yours (names of the Faculty).

President Harper of the University of Chicago wrote:

My Dear Dr. George: I am writing to express to you and through you to your faculty and to the family of Professor Curtiss, my surprise and sorrow upon receiving the news of his death. It was a great shock to me when I first noticed the announcement in the paper. I cannot make myself believe that he is no longer to be one of our co-workers. My memory of him goes back to the summer of '77, if I mistake not. It was just about the time when he received his appointment in the Congregational Seminary. I was then in Amherst for the summer and remember a visit from him. His loss is irreparable. He was not only a scholar but a sweet spirited gentleman; one whom all who knew him must love. I feel that I have sustained a distinct personal loss. I shall not forget my last interview with him when he called upon me to talk over the possibility of the Carnegie Institution taking up his work. I beg you to feel that in the great loss you have sustained there are many of us who feel deeply with you.

Garrett Biblical Institute wrote as follows:

Dear Dr. George: The faculty of Garrett Biblical Institute are bereaved in the death of your Professor Curtiss, whom all loved and honored as saint and scholar. President Little and Professor Terry have been appointed to represent the Institute at the services in which you propose to honor the memory of your distinguished colleague.

The following letter was received from Prof. M. W. Jacobus, Dean of Faculty of Hartford Theological Seminary, in behalf of the Faculty:

My Dear President George: The sad news which came to us so startlingly last week has stirred within us all feelings of the deepest sympathy for you and the Seminary of your care. To be met at the opening of the institutional year with the loss of one of the Faculty is disaster enough; but for the loss to be that of such a man as Dr. Curtiss makes the disaster calamitous indeed.

We who knew him personally were conscious of the value of the character he possessed and knew from experience the charm and strength of his individuality. We were not surprised at the place of importance he held in your councils or of his leadership in the Christian activities of your great city. He was to us always the ideal of one who could be looked to for wisdom and into whose hands could be entrusted great concerns.

But his fame lay far beyond the limits of personal acquaintance. His scholarship—always of the highest grade—in these latter years came to what was but its natural expression and found what was but its reasonable reward. His international life was followed with an international reputation, and yet so genuine was the man himself, that neither the life nor the reputation altered in any way the native simplicity of life and soul which possessed him.

We are thankful to have known him personally as not a few of us did; we are glad to have had his contact with our Seminary life as he visited us and addressed us more than once; we are grateful for all he has been to the kingdom in his tireless activities of thought and life, and we pray now for your Seminary and your churches the Master's own comfort and care that shall in some divine way make good the loss which has come upon you and out of all the evil bring the things which are best.

In behalf of the Faculty,

MELANCTHON W. JACOBUS, *Dean.*

The following resolution was adopted by the Directors of the Illinois Home Missionary Society:

The Board of Directors of the Illinois Home Missionary Society wish to express the profound sorrow of our body at the sudden and seemingly inexplicable passing of Professor Curtiss from his high place among present day scholars to that greater company of resurrected disciples of Jesus Christ.

It is not only as a student known and honored on both sides of the Atlantic for his patient and fearless quest of the truth, but also as a devoted teacher, revered in the class room, that he will be missed. It

is not only as an administrator of rare skill, but as the sympathetic burden bearer of a great city's need of evangelization that he leaves posts most difficult to fill. Why he should not have been allowed to enter more fully into the fruits of his labors, so lately brought to such a splendid end in the securing of the endowment of a sister society, is not for human wisdom to answer. Why his ripened scholarship should not have retained the living voice to bless and stimulate those seeking the ministry of our Lord Jesus Christ is not for any man to say. We only know that the sense of loss to numberless Congregational interests mingles with the feeling of personal sorrow so that reason is dumb and the faith alone remains, that the meaning will be read in the histories of heaven.

As we wait that illumination—"not sorrowing as the rest that have no hope," we send, not in formal phrase, but with the hope of men who have labored with this strong soul, who have partaken of his teaching and who have shared his ambitions for the greater Congregational brotherhood, our sincerest sympathy to his wife, to The Chicago City Missionary Society and to The Chicago Theological Seminary.

Associations and churches also expressed their sympathy and appreciation.

The General Congregational Association of North Dakota adopted the following minute:

"We pledge anew our devotion to Chicago Theological Seminary, and promise to loyally support it with our gifts and prayers.

"We have learned with profound sorrow of the death of Prof. Samuel Ives Curtiss, and we extend to the Seminary in its loss, and to the family of Prof. Curtiss, our heartfelt sympathy."

From Kansas City the following came:

The Congregational ministers of Kansas City and vicinity, at their meeting in the First Congregational Church, on Monday, Sept. 26th, took occasion to express their high regard for Prof. Samuel Ives Curtiss, D. D., as a man in his noble Christian character and consecration, as a teacher in his devotion and fidelity, as a leader in our denominational work, as a helper of all good causes and a friend of all righteous movements. His services have been of great value in the Theological Seminary, in the Christian work of the interior states, and as a Christian scholar and author to all of our Christian life. We mourn his death and praise his works and memory.

was wont to rise so superbly in face of great emergencies." —(S. G.)

"His devotion to the interests of the Seminary was one of its rarest possessions, and widest Christian interests in city, state, nation and world-wide Christian effort have lost a brave, strong and effective champion."—(A. E. R.)

"Few persons know better than I, the sterling qualities, the magnificent strength, the dauntless courage of dear Dr. Curtiss.—(F. D. B.)

"He was the prophet and interpreter of God and His ways."—(A. E. J.)

A recent acquaintance writes: "In the holy place of his inner life I have felt that he was a lover of men and of God. I have felt, too, that he lived an essentially lonely, misunderstood life, and eagerly looked for and responded to evidences of affection. Complete confidence in a personal God who brings to pass always the best things, to whom we can pray and whom we can trust; great love for the Seminary and consecration to its work and to its future; and an affectionate confidence in me were the elements always of his counsels to me."—(H. A. Y.)

"His influence was felt in so many directions that the loss to the work of God seems irreparable. Our German work loses in him a strong helper and most efficient friend." —(G. E. A.)

His companion in travel, Mr. W. E. Geil, wrote: "He often spoke about his work in the Seminary, and 'the boys.' He related his early experience and anticipated advanced work the coming year with great delight. Day after day we walked out together and he read Jeremiah from the Hebrew. It was rich, the spirit with which he read profoundly impressed me." In London, he says, "we sat down at the breakfast table together. He was most cordial and cheerful. He then told me of his sickness after I left

Zurich, and how during it he could not well recall the German language, spoke kindly of the servants, mentioning them by name. He insisted on engaging to attend my afternoon lecture on 'The Man of Galilee,' as a listener yesterday afternoon, then take tea with me and be present at the mass meeting at night. He expressed a great desire to be present at the meetings, saying he was feeling well and it would do him good. Then I went to the tailor's with him and to Thos. Cook & Sons. I left him at 10:30 a. m., he arranging to meet me at 3 p. m., at the meeting. I learn he attended to a little business, and went to call on Mr. Hodder, of Hodder & Stoughton, publishers. Their office, only a few blocks from where I left him, he reached, I think, about 11:30 a. m. He just sat down and began to talk with Mr. Hodder, and had mentioned my name with a kind word, when he felt ill, said so, and became unconscious. Everything possible was done for him, but of no avail. . . Both Mr. Hodder and I went to the coroner's office and an inquest will be held Monday at 11 a. m., which I will of course attend, for I am the only one to positively identify him."

UTTERANCES OF HIS OWN.

To those who recall the autobiographical sketch given by Professor Curtiss in the QUARTERLY of July, 1903, little further is needed to show the spirit of the man. In addition we give a few gleanings from the more than fifty letters which he wrote during his last absence in Europe and Asia. He seemed as never before to hunger for home and friends, and wrote more abundantly than was his custom. He looked forward, also, to his return to America this time with peculiar desire. He was enthusiastic about his work in the Orient, and wrote: "I had an exceedingly important investigation in Syria and Palestine. I am sorry to break off so early, but my funds are so limited I am compelled to do it. I have made a distinct advance this time. I have had valuable interviews with leaders of the Moslem faith. I have not at all approached them in a controversial spirit, but have simply sought information. I have received various letters. Professor Winckler of Berlin, in view of one of my discoveries, thinks I have found a parallel to 'the consort of Marduk' in the code of Hammurabi. Count Lundberg, for thirty years a traveler in the East and one of the first scholars of modern Arabic, says of my book, it is 'glorious.' "

Amid such work he bore the burden of the Seminary also on his heart, and suggested among other things, a Seminary Evangelist who might go forth as representative of the Institution to help in evangelistic work. He said: "I do not at all believe that the churches cannot still be greatly benefited by preaching the Gospel as has been done from the days of Whitefield and the Wesleys down.

Nor can I doubt the ripeness of the time for such work and the response that would surely be given. There are certain functions in the church that are paramount and the work of the evangelist is one." In a later letter from Switzerland after his attack of sickness he recurred to this subject and referred to Gen. Booth's work in England. He says: "We must remember that the Gospel is still a power in Australia, Great Britain and America." The day before he left for London he wrote: "I am very much better and hope to do good work for the Seminary."

His severe labors in Syria wearied him. He says, August 14th, "I am surely gaining ground. I had a little inclination to fever toward the end of my stay in Palestine;" and again, "The weather was very hot in Syria and for a time I felt it quite a little, but am now fully myself." One of his last utterances was, "God can lead me." God did lead him.

UNFINISHED WORK.

Professor Curtiss had plans for larger literary and Seminary work. He said in one of his last letters that Professor Furrer, of Zürich, urged him to prepare a popular book on the Religions of the East, for "there was no man that had any such knowledge of the subject" as he possessed; and he added: "I wish to write a book next summer." He had plans for attending the next Congress of Orientalists, which is to meet in Algiers, and thought of having his contemplated book translated into French for that occasion. He also adds: "If my health should be good I think I could prepare a strong paper on 'The Significance of the use of Blood in the Sacrifices of Syrians and Arabs." But especially was he planning larger things for the Seminary into which he had built his life for over twenty-five years. He wrote: "As regards any finance, I

have dropped all thoughts of any responsibility on the other side of the Atlantic for the present. On my return I hope to do my share." As already intimated, he wished to secure an evangelist who should co-operate with the Seminary and the churches in the promotion of revivals of religion and quickening of spiritual life. He had corresponded with one of our pastors with reference to such work and was ready to help start such a movement at once. He was also very desirous that the various institutes associated with the Seminary and which are doing such a splendid work, especially among our foreign-speaking population, should be put upon a better basis financially and be brought into closer relation to all the churches. He was much impressed with the national character of this work and the fact that this Seminary alone provides preachers to carry it on, and was planning for its enlargement. Last year he gave all his spare time to raising the endowment for the Chicago City Missionary Society; this year he proposed giving his energies to Seminary endowment and the establishment of vital relations between it and the churches. His loss in view of the obligations pressing upon us is indeed irreparable. No man can at once take his place. Only a group of workers, inspired by faith in the Seminary and faith in God, can in any measure fill the place left vacant by him. Is it too much to hope that a "Samuel Ives Curtiss Endowment Fund" in support of the foreign work of this Seminary, so dear to his heart, may be part of the monument to be raised to his memory?

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assigned in connection with the churches, missions, Sunday schools, evangelistic efforts and philanthropic and reformatory institutions of the city, and which has been found eminently useful, in giving the students practical knowledge and experience in methods of Christian work, and in helping the missionary and evangelistic work of the city.

While the standard of requirements of admission for other than college graduates has been gradually raised to meet the growing demand for a better educated ministry till at present a training equivalent to a scientific or philosophical course in college is necessary to enter the Seminary, the directors have never forgotten that it was founded to meet the existing needs of the churches in the men it furnishes. It felt and responded to the demand for ministers for our foreign-speaking Congregational churches by opening departments in the Seminary for German and Scandinavian students. The course for German students was opened in 1882, for Danes and Norwegians in 1884, and for Swedes in 1885. The number of churches served by the graduates of these departments increased so rapidly that in 1903 the departments were elevated to the rank of Institutes and representation on the councils of these Institutes was granted to the churches of their respective constituencies.

The Seminary has also been awake to the need of broadening its curriculum. The authorities have given a prominent place to missions and church music. In 1892 they founded a professorship of Christian Sociology and the evangelistic use of the Bible, being the first of the seminaries in this country to give Christian Sociology a recognized place in its Board of Instruction. In 1893 a professorship of Assyriology and Comparative Religion was founded, that the Seminary might keep abreast of modern researches in these departments of study.

The School for Church Musicians was opened in 1901,

also the Chicago Christian Institute, which includes the training school of the American Congregational Deaconess Association.

The material growth of the Seminary has also been marked. It has experienced the advantages of the wise forethought of its founders in placing it in close and vital union with the churches it serves, and has never appealed to them for material help in vain.

ORGANIZATION.

The organization of the Seminary consists of the Triennial Convention, the Board of Directors, the Board of Instructors and the Board of Examiners.

The Triennial Convention meets once in three years and elects the Board of Directors. The convention consists of the Board of Directors, Board of Instruction, and the delegates appointed, one from each of the local associations of the states composing the constituency of the Seminary. Associations which have a church membership of over fifteen hundred are entitled to one additional delegate for each additional five hundred members. Through the Triennial Convention the Seminary is kept in close connection with the churches.

The Board of Directors is composed of twenty-four members, who have full control of all departments of the Seminary. They appoint from their number an executive committee of eight members, who conduct the affairs of the Seminary under the general direction of the Board of Directors. The executive committee holds regular meetings on the last Friday afternoon in each month, and occasional meetings as is found necessary.

The members of the Board of Instruction are elected

by the Board of Directors. The officers are president, secretary, registrar and standing committees. The Faculty holds its regular meetings the first and third Fridays in the month, at four o'clock. The Board of Instruction meets the second Friday in the month at the same hour.

The Board of Examiners consists of members chosen biennially by the General Associations of Congregational churches in the states of the Seminary's constituency, one from each state, also by the General Associations of German, Danish-Norwegian and Swedish Congregational churches, one for each of these nationalities. They attend the annual examinations at the close of the Seminary year, and report thereon to the Board of Directors, and to the bodies appointing them.

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Residence, 446 North Grove Avenue, Oak Park.
Chicago Theological Seminary, 1887.

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CHAPEL ORGANIST.

MISS EMELINE PHELPS FARRAR.

ANNOUNCEMENTS FOR THE SESSION OF 1905–1906.

The opening address of the session will be given by PRESIDENT GEORGE, Sept. 28, 1905.

REV. EDWARD F. WILLIAMS, D. D., will lecture to the Senior Class on Positive Institutions and Congregational Polity.

The Alden Lectures on Missions will be given by PRESIDENT CHAS. CUTHBERT HALL, Union Seminary, New York.

Attention is called to the provision for a fourth year for those desiring it and for the extension of the regular three years' course over four for students doing pastoral work. See pages 33, 34.

STANDING COMMITTEES OF THE FACULTY.

Matriculation, Student Aid and Student Preaching — PROFESSORS SCOTT, TAYLOR AND JERNBERG.

Instruction. Graduate Work, Seminary Fellowship and Extension Work —PROFESSORS HARPER, CRANE AND RISBERG.

Devotional and Chapel Services, Gymnasium and Discipline—PROFESSORS HARPER, CRANE AND MR. SMITH.

Public Relations, Publishing and Advertising, Library and Apparatus— MR. GATES, PROFESSORS SCOTT AND KRAFT.

Foreign Departments—PROFESSORS SCOTT, HARPER AND CRANE.

The President is a member of each of these committees.

BOARD OF EXAMINERS.

TERM OF OFFICE EXPIRES IN 1904.

ILLINOIS	REV. ARTHUR H. ARMSTRONG,	Oak Park, Ill.
INDIANA	REV. A. U. OGILVIE,	Elkhart, Ind.
KANSAS	PROF. F. W. ELLIS,	Topeka, Kan.
MICHIGAN	REV. W. J. CADY,	Benton Harbor, Mich.
MINNESOTA	REV. JOHN S. ROOD,	Minneapolis, Minn.
WISCONSIN	REV. JOSEPH H. CHANDLER,	Fond du Lac, Wis.
WYOMING	REV. H. A. LYMAN,	Rock Springs, Wyo.
GERMAN INST.	REV. W. DORN,	St. Louis, Mo.

TERM OF OFFICE EXPIRES IN 1905.

COLORADO	REV. R. W. GAMMON,	Pueblo, Colo.
IOWA	REV. J. F. MARSH,	Burlington, Ia.
MISSOURI	REV. H. P. DOUGLAS,	Springfield, Mo.
NEBRASKA	REV. J. E. TUTTLE,	Lincoln, Neb.
NEW MEXICO	REV. J. H. HEALD,	San Rafael, N. M.
NORTH DAKOTA	REV. A. J. POWELL,	Fargo, N. D.
SOUTH DAKOTA	REV. H. B. HARRISON,	Watertown, S. D.
DANISH-NOR. INST.	REV. C. T. DYRNESS,	Chicago, Ill.

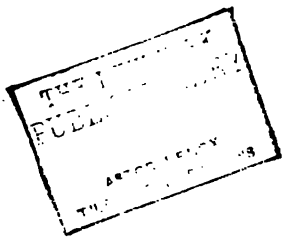
CALENDAR.

1904–1905

Fall Period begins.....Wednesday, Sept. 28, 1904
Matriculation of Students.....Wednesday, Sept. 28, 1904
Drawing of Rooms.....Wednesday, Sept. 28, 1904
Lectures begin.....Thursday, Sept. 29, 1904
Opening Address.....Thursday, Sept. 29, 1904
Fall Period ends.....Wednesday, Dec. 7, 1904
Winter Period begins.....Thursday, Dec. 8, 1904
Holiday Vacation begins.....Thursday, Dec. 22, 1904
Winter Period resumes.....Wednesday, Jan. 4, 1905
Day of Prayer for Colleges.....Thursday, Jan. 26, 1905
Winter Period ends.....Wednesday, Mar. 1, 1905
Spring Period begins.....Thursday, Mar. 2, 1905
Spring Period ends.....Thursday, May 11, 1905
Public Examinations...Monday, Tuesday and Wednesday, May 8, 9 and 10, 1905
Anniversary Sermon.....Sunday, May 7, 1905
Alumni Institute.....Tuesday, Wednesday and Thursday, May 9, 10 and 11, 1905
Commencement.....Thursday, May 11, 1905

1905–1906

Fall Period begins.....Wednesday, Sept. 27, 1905
Matriculation of Students.....Wednesday, Sept. 27, 1905
Drawing of Rooms.....Wednesday, Sept. 27, 1905
Lectures begin.....Thursday, Sept. 28, 1905
Opening Address.....Thursday, Sept. 28, 1905
Fall Period ends.....Wednesday, Dec. 6, 1905
Winter Period begins.....Thursday, Dec. 7, 1905
Holiday Vacation begins.....Thursday, Dec. 21, 1905
Winter Period resumes.....Wednesday, Jan. 3, 1906
Day of Prayer for Colleges.....Thursday, Jan. 25, 1906
Winter Period ends.....Wednesday, Feb. 28, 1906
Spring Period begins.....Thursday, March 1, 1906
Spring Period ends.....Wednesday, May 9, 1906
Public Examinations...Monday, Tuesday and Wednesday, May 7, 8 and 9, 1906
Anniversary Sermon.....Sunday, May 6, 1906
Alumni Institute.....Wednesday, May 9, 1906
Commencement.....Thursday, May 10, 1906



CARPENTER HALL.

ADMISSION.

CONDITIONS OF ADMISSION.

1. The Seminary is open to students of all denominations.

2. Candidates for admission to any department of the Seminary must present testimonials of good moral character.

3. Graduates of theological seminaries will be admitted as graduate students.

4. Candidates for admission to the Junior class must have had a collegiate education or an equivalent preparation. An examination on the character and contents of the separate books and groups of books of the Bible will be held at the close of the first period of Junior year. Any who fail to pass will be required to take English Bible in place of one elective in the third period of Junior year.

5. Persons already in the ministry, who desire further theological study, will be admitted to the instruction of the Seminary, as arrangements may be made with the Faculty. Students of this class are subject to the regulations in regard to Seminary work, which govern other students. They receive no financial aid. Those who pass a satisfactory examination upon work done in the Seminary, will receive a certificate of the same.

MODE OF ADMISSION.

Committee on Matriculation—PROFESSORS SCOTT, TAYLOR AND JERNBERG.

1. The candidate must present his testimonials to the Committee on Matriculation, and receive a certificate accordingly. The committee meets for the examination of the testimonials of new students Wednesday afternoon, September 27, 1905, at 2 o'clock, in the President's office.

2. The candidate must then present his certificate to

the Treasurer of the Seminary and pay the dues for the period.

3. Students, including those in the graduate department, who have once matriculated must secure cards of registration from the Registrar at the opening of each Seminary year. All class lists are made up from the Registrar's books.

4. Students who intend to enter the Seminary should secure, before the opening of the term, application blanks from the Secretary of the Faculty, Professor H. M. Scott, 520 West Adams Street, and these, when filled out, should be returned to him.

REPORTS AND CLASS OFFICERS.

Faithful attendance upon all exercises of the Seminary, including daily service in the chapel and the Thursday afternoon address, is required of all students. Necessary absences should be reported. The following directions and principles should be noted:

1. Absences from the regular lectures must be reported to the professors in charge. Unexcused absences are counted as failures in recitations.

2. Absence from the gymnasium should be reported to the gymnasium instructor.

3. All students engaged in field work are required to make weekly written reports to the professor in charge of that department. Those engaged in preaching will report to the President.

4. Excuses for absence from the daily exercises in chapel and requests for leaving the city should be made to the class officers. Permission for absence should be obtained beforehand if possible. The class officers for the different classes are:

Senior Class – PRESIDENT GEORGE.
Middle Class—PROFESSOR SCOTT.
Junior Class—PROFESSOR CRANE.

5. Students desiring to assume charge of churches must obtain permission from the faculty.

6. All applications for letters of dismissal or certificates of work done in the Seminary should be sent to the Registrar.

7. Students who for any reason are unable to return to the Seminary at the close of a vacation, and those who are obliged to leave the Seminary during the term, will eonfer a favor if they will give to the Registrar the reason for the interruption of their course. Such reason, will, if desired, be regarded as strictly private.

8. All matters pertaining to conduct, and the use of the buildings by students, are in charge of the House Committee, consisting of the class presidents, representatives of the Institutes, and the committee of the Faculty on chapel services, gymnasium and discipline. This committee holds regular bi-weekly meetings.

GRADES.

A grade of sixty-five per cent. is required to pass in any subject. One who falls below this is conditioned. One whose average in all departments falls below sixty per cent. is not retained in the Seminary. A grade of eighty per cent. must be secured in order to pass in the special examination for the degree of B. D.

WORSHIP.

The Faculty and students meet at noon on Tuesday, Wednesday, Thursday and Friday for devotional services. The services are conducted by the members of the Board of Instruction in turn.

Weekly prayer meetings are held by each of the classes, and also by the Foreign Institutes in the Seminary.

A prayer and conference meeting of the professors and students is held on the first Thursday of each month at 4 o'clock.

INSTRUCTION.

Instruction is given in the following departments:
Old Testament Language and Literature.
Assyriology and Comparative Religion.
New Testament Language and Literature.
Ecclesiastical History.
Systematic Theology.
Homiletics.
Expression and Sacred Music.
Christian Sociology and Pastoral Theology.

1. The courses in these departments fall into two classes, prescribed and elective. The prescribed studies include the essentials of a theological education as a preparation for the practical work of the ministry. The electives cover a larger range of topics and give opportunity for further study in each department. Their purpose is to enable students to specialize as much as practicable without sacrificing the completeness of Seminary training. They are accordingly arranged in groups under the various departments.

2. The electives, unless otherwise designated, are open to all students in the Seminary, and, as a rule, the same subject is repeated but once in three years. In the following outline of work the electives for a period of three years are given. Electives are not open to Juniors during the first and second periods.

3. Each student is required to do all the work of the prescribed course, and, in addition, to take not less than fourteen elective courses in the three years course and twenty in the four years course, two courses in each period.

An elective course consists of two hours a week for one period.

4. At the end of the second period of Junior year each student is required to choose the Group of Electives in which his special work is to be done during the remainder of his course. Each group will be under the charge of the Professor of a Department. Seven courses in each Group are prescribed in the three years course and seven are free. Likewise in the four years course ten are prescribed and the same number free. Students who desire may take some of their free electives in the German Institute, thus securing excellent practice in the German language.

OLD TESTAMENT LITERATURE AND INTERPRETATION.

(The announcement of courses in this department which follows was prepared by Professor Curtiss for the Year Book of 1904-1905. Permanent arrangements have not yet been made for the continuation of work in this department. Instruction therein is given at present by Professor Harper, and Professor George L. Robinson of McCormick Theological Seminary.)

Hours prescribed in the three years course, 60; four years course, 90. Elective in the three years course, 140; four years course, 200. Total hours, three years course, 200; four years course, 290.

PRESCRIBED COURSES.

1. General introduction to the Old Testament. Selections from the historical books.
   Junior year, third period, 3 hours a week.
2. Selections from the Psalms and Minor Prophets.
   Middle year, first period, 3 hours a week.
3. Selections from Isaiah and Jeremiah alternating with the selections from II. Isaiah.

ELECTIVE COURSES IN OLD TESTAMENT THEOLOGY.

1. Geography of Syria and Palestine, manners and customs.
2. Semitic foundations of Old Testament religion.
3. Comparative Theology of prophetic and priestly documents.
4. Theology of the prophets of the Assyrian period.
5. Theology of the prophets of the Babylonian period.
6. The Messiah and the Messianic kingdom.

7. An inductive study of the origin and development of sacrifice.
8. The Divine character of the Old Testament.
9. The science of interpretation in the light of modern criticism and research.

Professor Harper.

Exegesis of Old Testament Texts, and Sight Reading.
Middle year, second period, 3 hours a week.

Professor Robinson.

1. Old Testament Theology.
   First period, 2 hours a week. Elective.
2. Old Testament Prophecy.
   Second period, 2 hours a week. Elective.

ASSYRIOLOGY AND COMPARATIVE RELIGION.

Professor Harper.

Total hours in the historical study of the Old Testament in the three years course, 120; four years course, 180.

Total hours in Comparative Religion in the three years course, 170; four years course, 230.

Total hours in Semitic Languages in the three years course, 140; four years course, 200.

PRESCRIBED COURSES.

1. Lessons in beginning Hebrew, word studies, committing of selected passages to memory, readings from the Psalms, Genesis and the historical books.
   Junior year, first and second periods, 3 hours a week.
2. Study of Old Testament literature in the light of the history of Israel and oriental history in general from the earliest times to the period of the Maccabees.
   Junior and Middle years, 2 hours a week.
3. Introduction to the Study of Comparative Religion.
   Middle year, second period, 3 hours a week.

ELECTIVE COURSES IN COMPARATIVE RELIGION.

1. Theory and history of missions (Prof. Scott).
   Third period, 1903-1904.
2. Comparative study of religious literature.
   Third period, 1903-1904.
3. Religions of India.
   First period, 1904-1905.

4. Religions of Babylonia, Egypt and the Semitic tribes.
   Second period, 1904-1905.
5. An inductive study of the origin and development of sacrifice.
   Third period, 1904-1905.
6. The work of foreign missions (Prof. Scott).
   First period, 1905-1906.
7. Introduction to the philosophy of religion.
   Second period, 1905-1906.

ELECTIVE COURSES IN SEMITIC LANGUAGES.

1. Syriac. Grammar and selections.
   Third period, 1903-1904.
2. Biblical Aramaic with lectures on the Aramaic literature.*
   First period, 1904-1905.
3. Arabic. Grammar and easy reading.
   Second period, 1904-1905.
4. Arabic. Selections from the Koran.
   Third period, 1904-1905.
5. Arabic. Selections from the Arabian Nights.
   First period, 1905-1906.
6. Ethiopic. Grammar and selections.
   Second period, 1905-1906.
7. Hebrew paleography. Inscriptions.
   Third period, 1905-1906.
8. Assyrian. Syllabary, grammar and historical texts.
   First period, 1906-1907.
9. Assyrian. Historical and religious texts.
   Second period, 1906-1907.

NEW TESTAMENT LITERATURE AND INTERPRETATION.

Professor Crane.

Hours prescribed in the three years course, 150; in the four years course, 200; elective in the three years course, 140; in the four years course, 200; total in the three years course, 290; in the four years course, 400.

PRESCRIBED COURSES.

1. (a) General introduction to the New Testament, including a study of peculiarities of Hellenistic Greek, an account of the various manuscripts and versions, and studies in textual criticism, 2 hours a week.
   (b) Exegesis of the Epistle to the Romans, 3 hours a week.
   Junior year, second period, 5 hours a week.

*This course was given by Miss Fensham in the second period 1904-1905.

SYSTEMATIC THEOLOGY.

Doctor Youtz.

1. *Apologetics.*—A study of the rational presuppositions of theological interpretation as the starting point of theological method. Based on this, a discussion of the fundamental doctrines with reference to present needs.
   Middle year, second period, 5 hours a week.
2. *Dogmatics.*—A systematic discussion of the doctrines of the Christian Church.
   Senior year, first and third periods, 5 hours a week.

ELECTIVE COURSES IN SYSTEMATIC THEOLOGY.

1. Rational Foundations.
   First period, 1904-1905.
2. Theism.
   Second Period, 1904-1905.
3. Agnosticism.
   Third period, 1904-1905.
4. Ethics.
   First period, 1905-1906.
5. Theories of the Atonement.
   Second period, 1905-1906.
6. Origin and progress of Doctrines.
   Third period, 1905-1906.
7. The Ritschlian Theology.
   First period, 1906-1907

HOMILETICS.

President George.

Hours prescribed in the three years course, 80; in the four years course, 110; elective in the three years course, 140; in the four years course, 200; total hours in the three years course, 190; in the four years course, 340.

PRESCRIBED COURSES.

1. Introductory lectures in homiletics, structure of the sermon, discussion of its principal parts, exercises in making plans and sermons.
   Junior year, first period, 2 hours a week, and third period, 1 hour a week.
2. History of preaching, analysis and synthesis of a sermon, exercises in making and criticising sermons, preaching in the chapel.
   Middle year, second period, 3 hours a week.

3. History of preaching, Sermons and plans by the class criticised in the class room and in private, Delivery of written and unwritten sermons by members of the class. Critical examination of sermons by eminent preachers, Public Prayer.
   Senior year. third period, 4 hours a week.

ELECTIVE COURSES IN PRACTICAL THEOLOGY.

1. Expressional English. Oral and written exercises in correct expression.
   Junior year, second period, each year.
   This course will be required of all first year students who in the judgment of the professor do not reveal proficiency of expression in the work of the first period.
2. The Sunday school curriculum and Sunday school work (Prof. Harper).
   Third period, 1903-1904.
3. Hymnology. Critical study of hymn and tune types; adaptation of hymns, authors, etc., to worship (Mr Smith).
   First period, 1904-1905.
4. Pastoral work in its relation to preaching.
   Second period, 1904-1905.
5. Use of the English Bible in homiletical work.
   Third period, 1904-1905.
6. The modern pulpit, a theological study.
   First period, 1905-1906.
7. Christianity and literature.
   Second period, 1905-1906.
8. Pedagogical psychology.
   Third period, 1905-1906.
9. Hymnology. History of hymn literature and church music (Mr. Smith).
   First period, 1906-1907.
10. Early Christian preachers and preaching, a historical study.
    Second period, 1906-1907.

PUBLIC SPEAKING.

Professor Blanchard.

Hours prescribed in Junior year, 60; Middle year, 60; elective each year, 60; total hours in all courses, 180.

PRESCRIBED COURSES.

1. Development of Expression.
   Cultivation of vitality and power in expression. Voice culture, action, vocal interpretation of literature.
   Junior year, 2 hours a week, throughout the year.

SCHEDULE OF PRESCRIBED COURSES.

NIOR YEAR.

	Hours.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
First Period....	9-10	Hebrew.	Hebrew.	Hebrew.	O. T. History.	O. T. History.
	10-11	....	Encyclopedia.	Encyclopedia.	Biblical Basis.	Biblical Basis.
	11-12	Elocution.	Homiletics.	Homiletics.	Historical Pedagogy.	Historical Pedagogy.
Second Period*.	9-10	New Testament.	New Testament.	New Testament.	New Testament.	New Testament.
	10-11	Hebrew.	Hebrew.	Hebrew.	O. T. History.	O. T. History.
	11-12	History.	History.	History.	History.	History.
Third Period...	9-10	.....	Elocution.	Public Speaking.	.....	.....
	10-11	New Testament.	New Testament.	New Testament.	New Testament.	New Testament.
	11-12	O. T. Interpretation.	O. T. Interpretation.	O. T. Interpretation.	O. T. History.	O. T. History.

MIDDLE YEAR

First Period....	9-10	.....	Elocution.	.....	.....	.....
	10-11	New Testament.	New Testament.	New Testament.	New Testament.	New Testament.
	11-12	O. T. Interpretation.	O. T. Interpretation.	O. T. Interpretation.	O. T. History.	O. T. History.
Second Period..	9-10	.....	Elocution.	.....	.....	.....
	10-11	ComparativeReligion	ComparativeReligion.	ComparativeReligion.	O. T. History.	O. T. History.
	11-12	Theology.	Theology.	Theology.	Theology.	Theology.
Third Period*.	10-11	Homiletics.	Homiletics.	Biblical Sociology.	Biblical Sociology.	Biblical Sociology.
	11-12	History.	History.	History.	History.	History.

SENIOR YEAR

First Period..	10-11	Theology.	Theology.	Theology.	Theology.	Theology.
	11-12	History.	History.	History.	History.	History.
Second Period.	10-11	.....	.....	Pastoral Theology.	Pastoral Theology.	Pastoral Theology.
	11-12	Cong. Hist. and Polity.	Cong. Hist. and Polity.	Homiletics.	Homiletics.	Homiletics.
Third Period..	9-10	.....	.....	.....	Religious Pedagogy.	.....
	10-11	.....	Religious Pedagogy.	Pastoral Theology.	Pastoral Theology.	Pastoral Theology.
	11-12	Theology.	Theology.	Theology.	Theology.	Theology.

*One hour a week in Elocution is required of students in this period.

SCHEDULE OF ELECTIVE COURSES.

	1904-1905. First Period.	Second Period.	Third Period.	1905-1906. First Period.	Second Period.	
ament.	O. T. Theology.	O. T. Prophecy.	Arabic.	Arabic.	Ethiopic.	Hebrew Palaeography.
guages.	Aramaic.	Arabic.				
rative ligion.	Religions of India.	Religions of Babylonia.	Sacrifice.	Missions.	Philosophy of Religion.	
Testament.	Teaching of Jesus.	Teaching of Jesus.	Int. to Pauline Epp.	Pauline Theology.	Pauline Theology.	Gospel of Mark.
ory.	Time of Christ.	Roman World.	Doctrine of Redemption.	Foreign Missions.	Symbolics.	German Theology.
ology.	Rational Foundation.	Theism.	Agnosticism.	Ethics.	Atonement.	Progress of Doctrine.
tical Theology.	Hymnology.	Pastoral Work and Preaching.	Bible in Homiletical Work.	Modern Pulpit.	Christianity and Literature.	Pedagogical Psychology.
ology.	Family.	Social Order.	Vice and Crime.	Social Theory and Christian Ideals.	Social Institutions.	Education.
ic.	Hymnology Vocal Music.	Hymnology Vocal Music.	Vocal Music.	Hymnology Vocal Music.	Hymnology, Vocal Music.	Vocal Music.
	[illegible]dies.	Extempore Speaking.	Bible and Hymn Reading.	Inductive Studies.	Extempore Speaking.	Bible and Hymn Reading.

THE FOURTH YEAR COURSE.

Beginning with the session of 1904-1905 the Seminary will offer a fourth year in addition to the regular three years course. Alternate courses will be offered in the last period of prescribed work in each of the regular departments, new subjects will be added and the number of electives increased so that the same subject will be repeated but once in three years instead of once in two years as at present.

Students who come to the Seminary with an adequate preparation in Hebrew, New Testament Greek and Church History, and who are thoroughly conversant with the English Bible, may complete the four years course in three years.

Students who complete the four years course and whose average standing is not lower than seventy-five per cent. will receive the degree of B. D. in course. The graduation thesis must be presented at the end of the fourth year.

SCHEDULE OF PRESCRIBED WORK FOR THE FOURTH YEAR.

		1st Period.	2d Period.	3d Period.
Mon.	10-11	New Testament.	O. T. Interpretation.	
	11-12	History.		Theology.
Tues.	10-11	New Testament.	O. T. Interpretation.	Religious Instruction.
	11-12	History.		Theology.
Wed.	10-11	New Testament.	O. T. Interpretation.	Sociology.
	11-12	History	Homiletics.	Theology.
Thur.	9-10		O. T. History.	Religious Instruction.
	10-11	New Testament.	O. T. Interpretation.	Sociology.
	11-12	History.	Homiletics.	Theology.
Fri.	9-10		O. T. History.	
	10-11	New Testament.		Sociology.
	11-12	*History.*	Homiletics.	Theology.

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The courses prescribed in this curriculum are the following:

New Testament—Gentile Christianity in the Apostolic Age.
First period, 5 hours a week.

Church History—The modern church with special reference to internal history.
First period, 5 hours a week.

Sociology—Biblical Sociology of the New Testament.
Second period, 3 hours a week.

Old Testament History—The Wisdom Literature.
Second period, 2 hours a week.

Old Testament Interpretation—Selections from II. Isaiah.

Homiletics—History of Public Worship.
Second period, 3 hours a week.

Theology—Subject to be announced.
Third period, 5 hours a week.

Religious Instruction—Methods of Religious Instruction.
Third period, 2 hours a week.

THE FOUR YEARS COURSE FOR STUDENTS WHO ARE PASTORS OF CHURCHES.

Some students are obliged to undertake pastoral work while attempting to carry on the Seminary Course. In the majority of cases this cannot be done without imperiling the health of the students and their standing in the Seminary. The Faculty earnestly advises students who must be pastors of churches to allow four years for the work of the regular three years course. Our present plan makes it possible to arrange a curriculum for such students which shall be progressive and uniform throughout the course.

SCHEDULE.

FIRST YEAR.

First period—Hebrew, Encyclopædia, Elocution, English Bible and Historical Pedagogy with the Juniors. 11 hours.

Second period—New Testament, Hebrew, Old Testament History and Elocution with the Juniors. 11 hours.

Third period—New Testament, Elocution and Public Speaking with the Juniors and History with the Middlers. 12 hours.

SECOND YEAR.

First period—New Testament and Elocution with the Middlers, Homiletics and Old Testament History with the Juniors and one elective. 12 hours.

Second period—History with the Juniors and Comparative Religion and Elocution with the Middlers and one elective. 12 hours.

Third period—Old Testament Interpretation and Old Testament History with Juniors and two electives. 12 hours.

THIRD YEAR.

First period—Old Testament Interpretation with the Middlers and History with the Seniors and two electives. 12 hours.

Second period—Theology and Old Testament History with the Middlers and two electives. 11 hours.

Third period—Theology with the Seniors, Homiletics and Sociology with the Middlers and one elective. 11 hours.

FOURTH YEAR.

First period—Theology with the Seniors, Old Testament History with the Middlers and two electives. 11 hours.

Second period—Pastoral Theology, Congregational History and Polity and Homiletics with Seniors, and one elective. 12 hours.

Third period—Liturgics and Religious Pedagogy with the Seniors and two electives. 9 hours.

MISSIONS.

The missionary spirit has been, from the first, prevalent in the Seminary. Large numbers of its graduates have gone into mission fields—home and foreign. Ninety missionaries to foreign fields have gone forth from the Seminary, of whom one was from the German department, fourteen were from the Danish-Norwegian and thirty-two from the Swedish.

The Mission Study Class, which at present numbers thirty-five members, holds weekly meetings for missionary study. The class pursues the regular course of study laid down for missionary volunteers. Articles on missionary subjects are given by different members of the class in turn.

Mission Volunteers are frequently called upon to speak in churches and Christian Endeavor societies upon foreign missions.

Students of the Seminary, with the co-operation of the Faculty, contribute about $300 annually through the A. B. C. F. M. for the support of Rev. Charles N. Ransom, their missionary to the Zulus. Mr. Ransom was graduated from the Seminary in 1889.

ALDEN LECTURESHIP ON MISSIONS.

The Alden Lectureship Fund furnishes a course of missionary instruction in the Seminary during each session. The plan of administration is briefly as follows:

1. The instruction is to be given by eminently successful missionaries who are in active service in the home and foreign field.

GRADUATION AND DEGREES.

REQUIREMENTS FOR GRADUATION.

1. The candidate must have completed to the satisfaction of the Faculty the full course of study in the Seminary.

2. The candidate must present to the Faculty a thesis on some theological topic, prepared under the direction of the professor of the department to which the topic belongs. The subject of the thesis must be presented to the professor within one month after the beginning of the Senior year, and the thesis must be presented to the Faculty not later than March 31st in each year. In estimating the value of the thesis, chief importance will be attached to scholarly methods and independent research. The candidate must present a type-written copy of his thesis to the Seminary.

3. A certificate of graduation will be conferred on all students who fulfill the above requirements.

REQUIREMENTS FOR DEGREES.

The Seminary, in addition to the certificate of graduation, offers the degrees of Bachelor of Divinity and Doctor of Philosophy under the following regulations:

I. The degree of Bachelor of Divinity.

1. The candidate must have taken all the prescribed work in Hebrew and Greek, and fulfilled all the requirements for graduation, including the thesis.

2. The candidate must have attained an average grade of 80 per cent. in all his class work, also a grade of 80 per cent. in his thesis.

3. The candidate must pass an examination on a

specific subject which falls within the department to which his elective group belongs (see regulations on page 21). This subject is announced in the Year Book. In this examination, which will be held about the fifteenth of April annually, a grade of not less than 80 per cent. must be attained.

The subjects of the B. D. examinations for the class of 1905-1906 are the following:

Old Testament:—Zechariah, questions on introduction and interpretation.

Comparative Religion:—The Sacred Books of the Chinese.

Semitic Languages:—The Aramaic portions of Daniel. History of the Aramaic Language.

New Testament:—The purpose of the Gospel of John.

History:—The Didache: Introduction, translation, commentary.

Theology:—The point of contact between Christian Experience and Christian Theology: (1) for the preacher; (2) for the hearer.

Practical Theology:—The Scottish Pulpit.

Sociology:—Social and Religious Function of Education.

II. The degree of Doctor of Philosophy.

1. A diploma of graduation from some recognized college or university.

2. A diploma of graduation from the full course (including Hebrew and Greek) of a Theological Seminary.

3. A two years course of study at Chicago Theological Seminary. The work must be done under the direction of the Professors in three departments.

4. A thesis prepared in one of the three chosen departments, on a subject accepted by the professor in the department to which it belongs. This thesis must be scientific in method, exhaustive in its subject-matter, and worthy to be called a contribution to the knowledge of its respective theme. The thesis must be accepted on its own merits before an examination can be had. The thesis must be presented one *month* before the examination. Accepted

SCHOLARSHIPS AND STUDENT AID.

Committees on Scholarships and Loans—

From the Faculty—PROFESSORS SCOTT, TAYLOR AND JERNBERG.

From the Executive Committee—MESSRS. BARTON, BLATCHFORD AND BRODIE.

For the purpose of encouraging a high grade of scholarship and enabling needy and worthy students to secure a training for the ministry, the Seminary offers the following series of graded scholarships to each of the classes in the English Department:

One high honor scholarship of $175 to the student who attains a grade of 95 per cent.

Two honor scholarships of $125 each to students whose grade is 90 per cent.

Scholarships of $100 each to students whose grade is 80 per cent.

Scholarships of $75 each to students whose grade is 75 per cent.

These scholarships are granted on the following conditions:

1. Evidence of good health.

2. Evidence of Christian character and promise of usefulness in the ministry.

3. Evidence of pecuniary inability to take the Seminary course without financial aid.

4. Middle year scholarships are assigned to members of the middle class on the basis of the grade attained in junior year, and may ordinarily be retained during senior year on the maintenance of the required grade, provided due notice of the desire to retain a scholarship is given.

5. Students from other seminaries, who enter the middle and senior classes, will be granted scholarships, provided such are available, on testimonials of rank obtained in their previous work, but no honor scholarship will be granted without a special examination.

6. Junior scholarships are assigned on the basis of standing and testimonials to character and promise of efficiency; but only on probation for the first period of the Seminary year, at the close of which period the assignment of Scholarships will be open to revision. Honor scholarships for the junior year will not be assigned till the close of the first period.

7. The retention of any scholarship is conditioned upon the maintenance of the required grade. Should a man's work not fulfill the requirements of a higher scholarship, he may receive one of a lower grade should such be available.

8. No scholarship will be granted a student whose grade is below 75 per cent.

9. Scholarship money will not be granted to any student who has charge of a church or who marries during his Seminary course.

10. The Seminary will endeavor, as far as its funds will allow, to grant scholarships to all men who attain required grades, but if there are more men than available scholarships in any grade, all will receive scholarship rank and title, but those lowest in rank will receive the scholarship money of the next lower grade.

11. Students who by merit are entitled to scholarships but who do not need the money, or prefer to take a loan, will receive the honor and rank which go with the scholarship.

LOANS.

1. Loans are granted only to undergraduates.

2. Sums usually not exceeding $75 a year to each of a

limited number of students are loaned in proportion to need on notes at nominal interest, payable in annual installments after graduation.

3. As only a definite sum is annually available for loans to students, new applicants should, to avoid misunderstanding, correspond in advance with the Secretary of the Faculty regarding the possibility of securing the aid they need.

4. Students who marry during their Seminary course are ineligible for the above loans.

5. The funds available for the aid of students are provided from the income of the D. K. Pearsons Fund, the gift of Dr. and Mrs. Pearsons, and the following scholarships pledged, but not all paid in full.

John F. and Abbie F. Mendsen, $3.500; Nathaniel Bouton, $3,000; Julius W. Butler, $3,000; H. M. Hooker, $3,000; Samuel Plumb, $3,000; W. Coit Hubbard, $3,000; A. L. Coe, $3,000; Charles Goodrich Hammond, $3,000; Maximilian Hjortsberg, $3,000; Chicago, $3,000; Chicago, $3,000; Lake Superior, $3,000; Laird, $3,000; P. G. Strawn, $3,000; Charles H. Goold, $3,000; Eliza M. Sherman, $3,000; Edward Ely, $2,500; Ottawa, $2,685; La Crosse, $2,637; Leonard P. Chase, $2,500; J. W. Scoville, $2,500; J. W. Scoville, $2,500; Beloit, $2,090; Ridgeland, $2,075; C. A. Talcott, $2,000; Jacob Cummer, $2,000; R. D. Stephens, $2,000; David Leonard, $2,000; Geneseo, $1,705; Illinois, $1,554.47; Elgin, $1,500; Mrs. Fisk's Austin Memorial, $1,500; Horace Billings, $1,500; Joseph Burrage, $1,500; John L. Childs, $1,500; E. W. Davis, $1,500; Deer Park, $1,500; Margaret Depew, $1,500; John Dove, $1,500; J. Worcester Field, $1,500; Hayward, $1,500; J. J. Knowles, $1,500; Mrs. S. L. Kennedy, $1,500; New London, $1,500; Olivet, $1,500; Joseph Tilson, $1,500; Elbridge Torrey, $1,500; Spencer Warner, $1,500; Lucy Warner. $1,500; Wolcott, $1,500; N. S. Cushing, $1,500; Blood, $1,500; Willard Cook, $1,400; Kansas, $1,369.42; John and Flavel Bascom, $1,000; Princeton, $1,066.55; Galva, $1,030; Mrs. Lucy Bartlett, $1,000; Mrs. Elizabeth Booth, $1,000; Emily Doane, $1,000; Hunt, $1,000; J. Lewis, $1,000; Mack, $1,000; Mrs. Mina C. Pfennig, $1,000; Dennis Warner, $1,000; Eli Corwin, $1,000; Hubbell, $1,000. Hendrick, $1,000; C. L. Tank, $1,000; R. G. Peters, $1,000; Jones, $1,000; Agard, $1,000; Foster, $800; Wisconsin, $419; Edsell, $500.

CONGREGATIONAL EDUCATIONAL SOCIETY AND PASTORAL APPOINTMENTS.

1. Aid by loan or grant, additional to that pledged b the Seminary, ranging from $50 to $75, is furnished by th Congregational Educational Society, *when their funds perm* to students who are members of Congregational churche Applications for appropriations may be made to the repr sentatives of the Society at the Seminary the first wee in October, but only such as are officially notified by th officers of the Society of the acceptance of their applicatio should expect to receive the appropriation. Professc Scott and Dr. Savage constitute the committee representin the Society.

2. Application for pastoral and missionary appoin ments should be made directly to Rev. J. C. Armstron D. D., Superintendent of Chicago City Missionary Societ (151 Washington St., Chicago); or to Rev. A. M. Brodi D. D., Superintendent of the Illinois Home Missionai Society (153 La Salle St., Chicago); but no student is pe mitted to assume charge of a church without special permi sion of the Faculty.

NOTE—The Seminary cannot hold itself pecuniaril responsible to make up deficiencies, from whatever cause, i the annual appropriations of the Congregational Educatic Society.

FIELD WORK.

The field work is an educational adjunct to the clas room instruction and essential to the training for the wor of the ministry. Each student is therefore assigned t appointment under the supervision of the department c Christian Sociology and Pastoral Theology and is require to render to the professor in charge written reports of th same.

Every care is taken in each case to consult personal preference, to adjust the work to the student's need and aim, and to make the field work tributary to spiritual and educational development. The work of the field, however, is strictly confined to such limits as forbid its encroachment upon the time and strength demanded by scholarship and health. On this account only such students are permitted to be in pastoral charge, or to preach regularly, as the Faculty judge to be specially warranted in assuming the severe exactions of the double task. The regulations of the Seminary, therefore, require students to obtain the special permission of the Faculty to continue in or assume pastoral charge, or preaching engagements during the study terms. All receiving such permission are required to report their work to the professor under whose supervision it is placed.

In addition to private interviews at office hours, group and general conferences are held for fraternal interchange of experience on the field and to confer with specialists in many lines of social effort and church work.

LIBRARY AND MUSEUM.

The Hammond Library, so-named from the donor of the building, the late Col. C. G. Hammond, of the New England Church, is primarily for the use of Faculty and students of the Seminary, though a cordial invitation is extended to clergymen and other friends of the Seminary to avail themselves of its privileges.

The library contains about twenty-five thousand volumes, besides a large assortment of periodical literature, both religious and secular, and is constantly receiving additions of new works in all departments of theological literature.

The privilege of drawing books is extended to students and friends of the Seminary with the utmost possible freedom, subject only to such regulations as are necessary for the best interests of all.

The Reading Room, No. 112 Fisk Hall, is furnished by the students' Y. M. C. A. with the leading Chicago daily papers and religious weeklies representing several different denominations. The room is open to students at all hours.

Two collections, one on Egyptology, the gift of Rev. E. M. Williams, D. D., and one on the rise of Congregationalism, presented by Rev. F. W. Gunsaulus, D. D., are of value to the specialist in these subjects. A complete set of the Collections and Proceedings of the Massachusetts Historical Society will also be found of value to the student of early American church history.

The Gates Alcove of Missionary Intelligence contains about two thousand works on the history of missions, and mission lands *and peoples with* their religions. Large addi-

tions are being made to this collection, which already offers excellent opportunities for special work in the history of missions. A valuable collection of documents, comprising the papers and addresses of the Christian Congress on Africa, has been added to this department by the gift of Frederic Perry Noble, Ph. D., the Secretary of that Congress. Members of missionary societies, or any who are interested in mission work, are cordially invited to make use of this department of the library.

By the will of the late Professor Samuel Ives Curtiss the Seminary has received his large collection of works on Old Testament and Semitic studies, one of the most valuable of private libraries on this subject. These volumes will be classified and catalogued as rapidly as possible.

It is the aim and constant effort of the committee to procure, as far as possible, all works of real value which may appear in the various fields of theological research, and thus to make the library of the greatest possible usefulness to students and friends of the Seminary. All possible information and aid will be gladly rendered to students by the librarian and his assistants.

MUSEUM OF CHRISTIAN ANTIQUITIES.

A beginning has been made of a collection of objects illustrating the history of the church. This includes the Congregational Exhibit from the World's Columbian Exposition, a collection of ancient coins, presented by Professor Curtiss, various missionary curios, numerous other pictures and relics.

Additions to this collection will be thankfully received.

Endowment funds for the purchase of books and other library purposes have been given by various friends. The amounts of these endowments as originally established was *as follows:*

HAMMOND LIBRARY.

Alumni Library Fund	$ 1,000.00
John Blatchford Memorial Reference Library Fund.	10,000.00
Philo Carpenter Alcove Library Fund	5,000.00
C. F. Gates Alcove of Missionary Intelligence	5,000.00
J. T. Hyde Alcove Library Fund	1,000.00
E. S. Jones Alcove Library Fund	5,000.00
S. M. Moore Library Fund (not productive at present)	3,000.00
J. W. Norris Library Fund	5,000.00
Patton Binding Fund	1,000.00
Chas. Walker Library Fund	1,000.00
E. M. Williams Library Fund	2,500.00
Wells Library Fund	10,000.00
	$49,500.00

Owing to depreciation in the values of some properties represented by the foregoing endowments the total of those that are productive at present amounts to only $22,688.75. Additional funds are needed to meet the growing demands made upon the library in its various departments.

BUILDINGS AND EXPENSES.

LOCATION.

The Seminary is situated on Ashland Boulevard, opposite Union Park, in the West Division of the city. Its location in this metropolis of the interior is an important feature of its advantages. The students have constant opportunity to hear preachers of national reputation, to study the most successful methods of church work, especially as related to the problems of city evangelization, and also to observe the social and economic movements of our times. Here, too, young men of different nationalities may engage in missionary work among their own people, thus combining practical with theoretical training. It is thought that the value of a theological education is greatly enhanced by the improvement of such privileges as are furnished in an eminent degree by our location in this metropolis.

DORMITORY BUILDINGS.

Fisk Hall, erected in 1889-1890, was opened for occupancy in 1891. On the first floor are four large lecture rooms, professors' studies, rooms for the President, Secretary and Treasurer, a reception room and parlor. In the basement are bath rooms and a bowling alley, and in the fifth story a gymnasium. The second, third and fourth floors contain ninety-seven suites of rooms for students, viz., thirty-seven suites consisting each of a study and two bedrooms for two students, and sixty consisting each of a study and a bedroom for one student—in all providing *accommodations* for one hundred and thirty-four students.

These suites of rooms are finished in hardwood and are furnished throughout in a uniform manner with new, substantial and abundant furniture, including bedding and towels and everything needed to render them comfortable and pleasant.

Keyes Hall contains ten suites of rooms, providing accommodations for students and their wives, with facilities for housekeeping. For terms apply to the Treasurer.

Carpenter Hall, besides Carpenter Chapel and one lecture room,contains twelve suites of rooms for twenty-one students. The rooms are furnished throughout with all needed furniture. Rooms in these buildings are heated by hot water and lighted by gas.

The Chapel has been enlarged, remodeled and furnished with a fine pipe organ, the gift of Mrs. Arthur Farrar, as a memorial to her husband. This equipment furnishes part of the basis for contemplated enlargement in the work of church music.

GYMNASIUM.

There is a gymnasium in Fisk Hall fully equipped with all the apparatus needed for both light and heavy gymnastics. The gymnasium was furnished by twelve physicians of Chicago.

ROOMS.

No charge is made to students for rent of rooms in Fisk Hall. For incidentals, care of students' rooms, including washing of bedding and towels, fuel and light, $2.00 per week is charged for a suite of three rooms occupied by one or two students, and $1.25 per week for a suite of two rooms occupied by one student. Drawing for choice of rooms will take place Wednesday, September 27, 1905, at 11 a. m.

EXPENSES.

The necessary expenses for the Seminary year are about as follows:

Care of Room, Single Suite, First Period	$12.50
Care of Room, Single Suite, Second Period	13.75
Care of Room, Single Suite, Third Period	13.75
Board, 32 weeks at $3	96.00
Text-books	20.00
Laundry, 32 weeks	19.00
	$175.00

An incidental charge of $2.00 for a single period, or $5.00 for a season of three periods, is made to students who do not occupy rooms in the Seminary buildings. Charges for care of rooms and incidentals are payable in advance at the beginning of each period.

THE GERMAN INSTITUTE

COUNCIL.

Pres. J. H. George, D. D.
Rev. M. E. Eversz, D. D , *Chairman.*
Prof. A. N. Fox, Ph. D., *Sec'y.*
Prof. O. H. Kraft, A. M.
Prof. L. B. Crane, A. M.
Rev. F. Sattler, Avoca, Ia.
Rev. G. Schwab, Loveland, Col.
Rev. H. R. Booch, Fall Creek, Ill.
W. Fricke, Esq., Oak Park, Ill.

EXAMINER.

Rev. W. Dorn, St. Louis, Mo.

INSTRUCTORS.

Rev. Oscar Hermann Kraft, *Dean and Professor of Systematic and Practical Theology.*

Rev. Andrew N. Fox, *Professor of Biblical Languages and Literature.*

The German Institute of the Theological Seminary aims to furnish an educated and spiritually minded ministry for our German Congregational Churches.

Of these there are at present 170, with a membership of 7,700. The records for the past two years show an increase of about 20 per cent.

They are distributed over twenty states and territories. Many in the West are new fields, commanding a large population, and are of strategic importance in the religious development of that portion of the country.

They have five Associations which meet annually, besides the General Association of all the churches, which meets *once in two years.*

They support a church paper, the "Kirchenbote," with a circulation of 1,400; a Sunday school paper, the "Segensquelle," with a circulation of 2,000. They have their own publishing house in Michigan City, Ind., and a successfully managed book depository in Chicago.

Their benevolences for the last year amounted to $10,100, an average of more than $1.30 *per capita.*

Their work has been in the hands of ninety ministers. Many places have been left unoccupied for lack of men; the supply has fallen far behind the demand. There is an urgent call for more men.

The course of instruction pursued in the Institute is broad and inclusive. Students are given the benefit of modern methods. They are introduced to the ripest results of German scholarship in their native tongue, at the same time are allowed to take electives in the English Department. They supplement this work with visiting, teaching and preaching in neighboring churches. A strong evangelical spirit is fostered.

Our newly organized Redfield German-American College, at Redfield, S. D., offers a special course of four years for students looking toward the Institute work. The following excerpt from the last catalogue of Redfield German-American College reveals the close relation between that institution and the German Institute: "During the year a union has been effected with the German-English College at Wilton, Iowa, (which institution) was established for the purpose of fitting young men for the German Department of the Chicago Theological Seminary, and thus training them for the ministry of German Congregational Churches." Thus a substantial preliminary training is provided for prospective candidates.

Detailed information regarding the conditions of admission, requirements for graduation, regulations regarding

scholarships and loans are given on page 63. The schedule of regular studies is given below.

OLD TESTAMENT LITERATURE AND INTERPRETATION.

Professor Fox.

1. Hebrew Grammar; study of Gen. i-viii.
   Junior Class, first and second periods, 3 hours a week.
2. Translation and exposition of selected Psalms.
   Junior class, third period, 3 hours a week.
3. Old Testament introduction.
   Junior class, second period, 2 hours a week.
4. Translation and exposition of selections from Isaiah and the Minor Prophets.
   Middle class, first period, 2 hours a week.

NEW TESTAMENT LITERATURE AND INTERPRETATION.

Professor Fox.

1. Translation, grammatical and lexical study of John's Gospel. Critical exegesis of chapters i-vi.
   Junior class, first period, 3 hours a week.
2. Exposition of the Sermon on the Mount. Translation and exposition of the Parables.
   Junior class, second and third periods, 2 hours a week.
3. New Testament introduction.
   Junior class, third period, 2 hours a week.
4. Hermeneutics.
   Junior class, first period, 1 hour a week.
5. Exegesis of the Epistles to the Romans and Galatians.
   Middle class, first and second periods, 2 hours a week.
6. Biblical theology.
   Middle class, second and third periods, 2 hours a week.
7. Epistle of James.
   Senior class, first period, 1 hour a week.
8. Epistle to the Hebrews.
   Senior class, second period, 1 hour a week.

HISTORICAL THEOLOGY.

Professor Kraft.

1. Church history.
   Junior year, second and third periods, 2 hours a week.
   Middle year, three periods, 1 hour a week.

2. History of Christian doctrine.
   Middle year, first period, 2 hours a week.
3. History of preaching. Elective.
   Senior year, second period, 1 hour a week.
4. History of pedagogy. Elective.
   Senior year, second period, 1 hour a week.
5. History of modern theology. Elective.
   Senior year, second period, 1 hour a week.

SYSTEMATIC THEOLOGY.

Professor Kraft.

1. Apologetics.
   Middle year, first period, 2 hours a week.
2. Dogmatics.
   Middle year, second and third periods, 2 hours a week.
   Senior year, first period, 1 hour a week.
3. Ethics.
   Senior year, second and third periods, 1 hour a week.

PRACTICAL THEOLOGY.

Professor Kraft.

1. Theological encyclopædia.
   Junior year, first period, 2 hours a week.
2. Homiletics.
   Middle year, second and third periods, 2 hours a week.
   Middle year, first period, 1 hour a week.
3. Pastoral theology.
   Senior year, second and third periods, 1 hour a week.
4. Catechetics.
   Senior year, first period, 1 hour a week.
5. Liturgics.
   Senior year, first period, 1 hour a week.
6. Home and foreign missions.
   Senior year, second period, 1 hour a week.
7. Theory of pedagogy. Elective.
   Senior year, third period, 1 hour a woek.
8. Congregationalism and church polity.
   Senior year, third period, 1 hour a week.

THE DANISH-NORWEGIAN INSTITUTE.

COUNCIL.

Pres. Joseph Henry George, D. D.
Prof. R. A. Jernberg, *Chairmaa.*
Prof. O. C. Grauer, *Secretary.*
Prof. E. T. Harper, Ph. D.
H. A. Haugan, Esq.
Rev. C. T. Dyrness.
Rev. Simeon Gilbert, D. D.

INSTRUCTORS.

Rev. R. A. Jernberg, *Dean and Professor of Biblical and Practical Theology,*

Rev. O. C. Grauer, *Associate Professor in History and Systematic Theology.*

The Institute for Danish-Norwegian students was opened in 1884 as the Danish-Norwegian Department of Chicago Theological Seminary. In 1903 it was made the Danish-Norwegian Institute of the Seminary, and the Danish and Norwegian Congregational churches were given representation on its council. Rev. P. C. Trandberg was its first instructor. The expense of starting the work was borne by Mr. H. A. Haugan, of the Lincoln Park church. Professor Jernberg became instructor in 1885, and assumed charge of the department in 1890. He is assisted by Professor Grauer, who began work in 1891. One hundred and sixteen students have received instruction in the Institute during the past twenty years, of whom forty-two have been graduated. Nearly all of these are pastors of Danish and Norwegian churches in this country and in Norway.

The English language and literature is made a part of regular *class-room work* during the course, so that the

students are prepared to use English as well as their native language.

They do field work in connection with the Scandinavian churches and missions in the city, consisting of preaching, teaching in Sunday schools, pastoral visitation and work among the poor. Much good has come from these labors.

Evangelisten, the organ of the Danish and Norwegian Congregational churches in America, is published at the Institute. The paper is now in the fifteenth year of its history, and finds its way regularly every week into twenty of our Northern and Western states, and to Missouri, Louisiana, Norway, Sweden, Denmark, England, South Africa, India, China and Japan. From the beginning this paper has been doing the work of a pioneer missionary.

The conditions of admission, requirements for graduation, and regulations regarding scholarships and loans are given on page 63.

OLD TESTAMENT LITERATURE AND INTERPRETATION.

Miss Fensham.

1. Old Testament literature.
   Middle and senior years, 2 hours a week.

NEW TESTAMENT LITERATURE AND INTERPRETATION.

Professor Jernberg.

1. Lectures on the Life of Christ.
   Junior year, 3 periods, 3 hours a week.
2. Study of the Book of Acts, with lectures on the founding of the church.
   Middle year, 3 periods, 3 hours a week.
3. Studies of the Epistles of Paul and the Apocalypse.
   Senior year, 1 period, 2 hours a week.
4. Greek New Testament.
   Middle year, 3 periods, 2 hours a week.
5. Greek exegesis.
   Senior year, 2 periods, 2 hours a week.

CHURCH HISTORY.

Professor Grauer.

1. *History of the times* of Jesus.
   Junior year, third period, 2 hours a week.

2. History of the early and mediæval church to the times of Gregory VII.
   Junior year, 3 periods, 2 hours a week.
3. History of the Church from the close of the eleventh century to and including the reformation in Germany.
   Middle year, 3 periods, 1 hour a week.
4. History of the reformation in lands outside of Germany and the modern Church.
   Senior year, 3 periods, 1 hour a week.
5 Modern missions.
   Senior year, 1 period, 1 hour a week.

SYSTEMATIC THEOLOGY.

Professor Grauer.

1. Lectures on natural revelation, redemptive revelation, inspiration, miracles and evidences of Christianity.
   Junior year, 3 periods, 2 hours a week.
2. Lectures on the nature and works of God, the nature of man, sin, the person and redemptive work of Christ, and the application of His redemption through the work of the Holy Spirit.
   Middle year, 3 periods, 3 hours a week.
3. Lectures on the nature of the Christian Church and its sacraments. The last things, death, the second coming of Christ, the resurrection, the last judgment and the final state.
   Senior year, 3 periods, 3 hours a week.

PRACTICAL THEOLOGY.

Professor Jernberg.

1. Lectures on the preparation of sermons, exercises in making and criticising plans.
   Junior year, 1 period, Middle year, 3 periods, 1 hour a week.
2. The analysis and synthesis of a sermon. Practical drill.
   Senior year, 3 periods, 1 hour a week.
3. Pastoral theology.
   Senior year, 1 period, 2 hours a week.

SOCIOLOGY.

Professor Taylor.

Outline of Christian sociology.
Middle and senior year, 2 periods, 2 hours a week.

THE SWEDISH INSTITUTE.

COUNCIL.

Pres. J. H. George, D. D.
Prof. H. M. Scott, D. D., *Chairman.*
Prof. Fridolf Risberg, *Secretary.*
Rev. F. E. Emrich, D. D.
Supt. S. V. S. Fisher.
Rev. C. H. Beale, D. D.
Prof. M. E. Peterson.
Rev. H. Soderholm.
Rev. I. Hoyem.

INSTRUCTORS.

Rev. Fridolf Risberg, *Dean and Professor of Biblical and Systematic Theology.*

Rev. M. E. Peterson, *Associate Professor in Church History.*

The Department for Swedish students was opened in 1885 with Professor Risberg at its head and fourteen students. During the past year the name has been changed to the Swedish Institute, and the Swedish Congregational churches given a representation in the Council. The Insitute now averages about twenty students, and Professor Risberg is assisted by Professor Peterson in the work of instruction. Two hundred and nine students have received instruction in the Institute, of whom one hundred and fifty have been graduated. Nineteen have gone out as missionaries in foreign lands, and one hundred and forty-six are engaged in preaching in this country and in Europe.

There are one hundred Swedish Congregational churches in this country, and besides these the independent Swedish churches, and those belonging to the Swedish *Evangelical Mission*, look to this Institute for their supply

of ministers. The average time the men have been i America is seven years. Most of them have only a commo school education when they come to the Institute. Th average age of the men is twenty-seven years. Great car is taken that they shall be devoted Christians with a earnest zeal for the work.

The students hold a Swedish prayer meeting ever Tuesday evening, from seven to eight, at which one of th professors is present. They also conduct a debating societ which meets every Monday evening, where the student discuss religious and practical questions in connection witl the work of the ministry.

All the students do some kind of field work. Some ar pastors, some preach in churches and at mission stations some do Sunday school work and house visiting, some con duct prayer meetings.

The conditions of admission, requirements for gradua tion, and regulations regarding scholarships and loans ar given on page 63.

OLD TESTAMENT LITERATURE AND INTERPRETATION.

Professor Risberg and Miss Fensham.

Courses 1-2, Professor Risberg; Course 3, Miss Fensham.

1. Biblical archæology.
   Junior year, 2 hours a week.
2. Old Testament history.
   Middle year, 2 hours a week.
3. History of Israel.
   Senior year, 2 hours a week.

NEW TESTAMENT LITERATURE AND INTERPRETATION.

Professor Risberg.

1. Inductive study of the life of Jesus, based on the four Gospels.
   Junior year, 3 hours a week.
2. The life of Paul, according to the Acts, as an introduction to the stud of his epistles.
   Senior year, two periods, 2 hours a week.

3. Interpretation of the Epistles to Thessalonians and Galatians.
   Senior year, third period, 2 hours a week.

CHURCH HISTORY.

Professor Peterson.

1. History of the Church, following the work of Nils Lofgren.
   Middle year, 2 hours a week.
2. History of the Church in Sweden, following the work of Bishop Cornelius.
   Senior year, 2 hours a week.

SYSTEMATIC THEOLOGY.

Professor Risberg.

1. A Course on Christian Doctrine, on the basis of Professor J. A. Ekman's work.
   Senior year, 3 hours a week.

PRACTICAL THEOLOGY.

Professor Risberg.

1. Practical exercises in the homiletic use of Scripture.
   Junior year, 1 hour a week.
2. Exercises in making and criticising plans of sermons. Use of Scripture in preaching. Delivery of sermons.
   Middle year, 2 hours a week.
3. Preparation and delivery of written and unwritten sermons and addresses.
   Senior year, 2 hours a week.
4. Pastoral Theology.
   Senior year, 1 hour a week.

ELOCUTION.

Professor Grauer.

Senior year, 1 hour a week.

REGULATIONS.

ADMISSION AND GRADUATION.

The same conditions as to Christian character and testimonials are required of candidates for admission to the Institutes as are required in the Seminary. The literary requirements may be learned on application to the professors in charge of each Institute.

A certificate of graduation from each Institute will be conferred on all students who complete the full course of study and fulfill all the requirements laid down in their respective Institutes.

Students of the Institutes who have had a collegiate training may take part of their work in the Seminary and be graduated from both institutions.

SCHOLARSHIPS AND LOANS.

Scholarships in the Institutes are granted on the same general plan as in the Seminary.

1. In the German Institute three scholarships, one of $75 and two of $50, are offered for each class.

2. In the Danish-Norwegian Institute two scholarships, one of $75 and one of $50, are offered for each class.

3. In the Swedish Institute four scholarships are offered for each class. Two of $75 and two of $50 for the senior and middle classes, and four of $40 for the junior class.

4. Loans will be made to students in the Institutes under the same conditions as are required in the Seminary. See page 43.

INSTRUCTION.

The course of study in the Institutes covers three years. The aim is to fit foreign students for work, both in their native languages and in English, and in pursuance of this aim all students of the Scandinavian Institutes are instructed in the English language, the junior class having five hours a week and the middle class three hours. In addition to this some of the divinity courses, both in the Scandinavian and German Institutes, are in English.

CHICAGO COMMONS—A SOCIAL SETTLEMENT.

GRAND AVENUE AND MORGAN STREET.

Established May, 1894.

In fulfillment of the practical purpose which the sociological department was established to accomplish, its work from the beginning has steadily pursued the laboratory method. An adjunct on the field for studying life at first hand such as a social settlement only could afford, was from the outset regarded as essential to the success of the department. In faith and hope that such a center for social observation and research, and for the practical application of the common faith to the personal and social conditions of the common life, would prove successful and indispensable, not only to the Seminary, but also to the city and the church at large, the settlement was projected in the original plan of the department and Chicago Commons was established two years afterward. Without either appropriation from the Seminary funds or other assured support, its work has gradually grown up around the home life of the Resident Warden, who, with his family, gratuitously identified himself with the settlement and the people of its great neighborhood. From small beginnings the work and influence, support and equipment of Chicago Commons have naturally and steadily developed through these ten years of strenuous struggle to their present proportions. It is widely recognized in Chicago and throughout the country as having made good its right to be and its room to work. It has rallied friends enough in all ranks of society and diverse affiliations of faith, from the city and many states,

to establish a permanent foothold and equipment for its work in the erection of its uniquely serviceable building, without incumbrance, at a cost of $65,000. Jointly occupied by the Tabernacle Congregational church and the organically distinct settlement work, this new building has already become the center for the civic, moral, social and spiritual co-operation of a most cosmopolitan industrial population in one of the largest family wards in Chicago. The attendance upon its clubs, classes or groups for people of all ages average in winter near 4,000 each week. The Tabernacle church, in the pastorate of which Professor Taylor and the Rev. Victor L. Greenwood, of the class of 1902, are associated, maintains its independent, self-governing life and service in co-operative and reciprocally advantageous relations with the residents and activities of the settlement. Rev. Henry F. Burt, of the class of 1903, is the superintendent of its graded Bible school. The manifold and effectively practical work of the settlement and the church affords undergraduates opportunity for frequent contact with the living problems which confront the Christian ministry and furnishes rare opportunity for the more constant residence, statistical research and original inquiry of graduate students. Increasing advantage is being taken of these educational facilities offered by Chicago Commons, not only by our own students, but by those of other seminaries, universities, colleges and training schools in the city and in other states. A Michigan University settlement fellowship has for six years supported a representative of that institution in residence at Chicago Commons for six months each year. Academic credits are given for the report of the incumbent's original investigation in some line of social economics. Evidence of the widely reflex influence of Chicago Commons and the Taber*nacle work* are increasingly manifest among the churches,

the foreign, home and city mission fields, colleges and seminaries, and in social and labor organizations.

The Commons, a monthly magazine, is edited by Professor Taylor with the coöperation of many experts and is devoted to the promotion of industrial justice, efficient philanthropy, educational freedom and the people's control of public utilities. It is published at $1.00 per year and has attained a widely scattered circulation.

The tenure and control of the property and work of the settlement is vested in the Chicago Commons Association, which was incorporated in 1895 by the State of Illinois, with a board of eleven trustees, "to provide a center for a higher civic and social life, to initiate and maintain religious, educational and philanthropic enterprises and to investigate and improve conditions in the industrial districts of Chicago."

To meet the expenses of this rapidly developing work the contribution of $10,650 a year is needed from outside friends in addition to the largely gratuitous service of twenty resident and scores of non-resident workers, and to supplement what the coöperative neighborhood groups are able to supply toward the maintenance of the building. Correspondence regarding the settlement may be addressed to the Resident Warden, Professor Graham Taylor, Grand Avenue and Morgan Street, Chicago.

THE CHRISTIAN INSTITUTE.

Opened November 4, 1901.

OBJECT.

The object of the school is to provide such instruction as shall fit young people for intelligent service as missionaries, pastors' assistants, deaconesses, Bible readers, church visitors, Sunday school officers, teachers, and Christian workers in other lines of activity open to them; also to afford training in Christian service under the direction of experienced workers. For this practical side the location of the school in the city of Chicago affords unsurpassed advantages.

FACULTY.

Rev. Joseph Henry George, Ph. D., President.
Rev. Herbert Wright Gates, B. D., Dean, Religious Pedagogy.
Miss Florence A. Fensham, B. D., Secretary, English Bible.
Professor Edward T. Harper, Ph. D., Old Testament.
Professor Louis B. Crane, A. M., New Testament.
Professor Graham Taylor, D. D., Principles and Methods of Christian Service.
Rev. William A. Bartlett, D. D., Principles of Worship and Bible Reading.
Rev. Edward F. Williams, D. D., Congregational History and Polity.
Mr. H. Augustine Smith, A. B., Music and Hymnology.
Miss M. Emerett Colman, Industrial Work.
Mrs. E. M. Williams, Woman's Work in Missions.
William G. Willard, M. D., Surgical Emergencies and First Aid.
Eliza H. Root, M. D., Hygiene and Sanitation.
Josephine Young, M. D., Nursing.

LECTURERS.

Professor H. M. Scott, D. D., Church History.
Rev. Herbert A. Youtz, Ph. D., Christian Doctrines.
Miss Tinnie L. Wait, Deaconess Work.

INSTRUCTION.

Work in all the courses of study is both practical and theoretical. Instruction is given in the English Bible Church History and the History of Missions, Christian Doctrine, Ethics and Evidences, Biblical Sociology, Pedagogics, Psychology of Education, Methods of Christian Service, Congregational Institutions, Sacred Music, Bible Reading and Vocal Culture, Elementary Nursing, Hygiene and Sanitation, Physical Culture.

In connection with each of the courses, students are required to do practical work. This work is assigned according to the needs of individuals. It consists in teaching in Sunday schools, superintending and teaching sewing and industrial schools, visiting in homes and institutions, canvassing, etc. Records are kept, reports given and consultations held. Assistance is rendered by city pastors and by those in charge of the various lines of work.

For further information see the CHRISTIAN INSTITUTE Year Book in the April number of the QUARTERLY, or address the Dean, Rev. Herbert W. Gates, 45 Warren Avenue, Chicago.

SCHOOL OF CHURCH MUSIC.

Opened January 2, 1902.

The Chicago School of Church Music was organized by Prof. William B. Chamberlain, and opened January 2, 1902. The death of Prof. Chamberlain and lack of necessary funds and endowment has retarded the development of this organization.

The courses required in the Seminary are furnished as shown in the schedule of its classes.

The remainder of the work at present undertaken by the School of Church Music is provided in connection with the Christian Institute, until the full work contemplated can be provided.

The object of this school is (a) to furnish the students in the Seminary thorough, practical illustrations for their studies in church music, liturgics and all the offices of public worship; in short, to be a laboratory for the department of of Expression and Music; (b) to furnish to church organists, choir directors, choir singers, and those preparing for evangelistic work and service as pastors' assistants, courses in music in its relation to Christian worship, especially adapted to fit them for effective work in those departments.

FACULTY.

Mr. Henry Augustine Smith, Teacher of Singing.

Miss Emeline Phelps Farrar, Chapel Organist and Teacher of Organ.

LECTURERS.

Rev. W. A. Bartlett, D. D., Pastor of First Congregational Church, Chicago: Lecturer on Music in the Practical Work of the Church.

Rev. Wm. E. Barton, D. D., Pastor of First Congregational Church, *Oak Park:* Lecturer on Preparation of Special Church Services.

Rev. Frank W. Gunsaulus, D. D., President Armour
turer on Music and Poetry as Inspiration for Preaching.
Mr. Norman S. Patton, Architect: Lecturer on Chu
in its relation to Music and Worship.

INSTRUCTION.

Courses are offered in singing, theory of
and piano, with special reference to church
choir accompanying, choir practice with no
connection with the daily chapel service;
liturgics and the conduct of public worship
tunes and anthems, with the elements of music
etc.; History of church music.

In addition to the regular work of the Sch
who desire may take any studies in the Sem
Chicago Christian Institute for which they are
there are open to them in each period co
English Bible, Church History, Sociology, M
tian Doctrine, etc.

The courses now available are:

1. Elementary Singing.
2. Chapel Choir, or practical training in
anthems, duets, solos, etc.
3. Hymnology and History of Church M
4. Sunday School music and the orga
training of children's choirs.

EQUIPMENT.

The School is located in Carpenter Hal
use of the Chapel with the Farrar Memoria
rooms which have been especially fitted u
Further equipment will be added as needed.

For details regarding instruction in c
tuition, fees, etc., address Mr. H. Augustine S
Dean of the Christian Institute, 81 Ashlan
Chicago, Ill.

MIDDLE CLASS.

BAST, CHRISTOPHER WILLIAM.....Rockfield, Wis.
Elmhurst College, 1902.

DIETRICH, EMIL.....Goodrich, N. D.
Yankton College, 1902.

HARD, JASPER WILLIAM.....Chicago, Ill.
Nottingham (Eng.) Congregational Institute.

HERBERT, SHERMAN HOWARD.....North Yakima, Wash.
Beloit College, 1901.

KELLNER, CHARLES JULIUS.....Chicago, Ill.
Olivet College, 1902.

MONOSMITH, ALBERT WILSON.....Chicago, Ill.
Oberlin College, 1902

REESE, JOHN B.....Irene, S. D.
Yankton College, 1900

REHM, HENRY CHARLES.....Milwaukee, Wis.
Wisconsin Law School, 1899

TONTZ, KNOWLES SHAW.....Highland, Ill.
Illinois College, 1901.

VAN AUKEN, CARL HENRY.....Oswego, Ill.
Wheaton College.

YOAKUM, GUY DELAY.....Basehor, Kan.
Campbell University, 1901.

JUNIOR CLASS.

BROWN, MINNIE KEEN.....Edgerton, Wis.
Beloit College, 1904.

DAVIES, JAMES WILLIAM FREDERICK.....Wessington Springs, S. D.
Yankton College, 1903.

FISHER, JAMES OREN.....Chicago, Ill.
Armour Institute.

*GRESS, REUBEN LEROY.....Prairie View, Ill.
Northwestern College, 1903.

HART, FRANK WHEELER.....Wabash, Ind.
Redfield College, 1898.

HEYMAN, ARNOLD CYRUS.....Bellevue, Ohio
Heidelberg University, 1904.

HEYMAN, HENRIETTA LUDWIG.....Bellevue, Ohio
Heidelberg University.

JOHANSSON, EMANUEL AARON.....Lindsborg, Kan.
Bethany College, 1903.

*Pursuing a partial course.

LEAVITT, DARWIN ASHLEY ....Beloit, Wis.
Beloit College, 1904

LIPPINCOTT, WILLIAM ADAMS.....Jacksonville, Ill.
Illinois College, 1903.

LUDLOW, THOMAS VERNON.....West Lafayette, Ind.

MESERVE, MARSHALL WILLIAM.....New Haven, Conn.

SONE, SANJI..... .....Sanuma, Japan
Doshisha College, 1901.

STOLL, RUDOLPH C.....Grand Island, N. Y.
Northwestern College, 1903

WALTON, JAMES A ....Poplar Grove, Ill.
Redfield College, 1900.

WARNER, JOHN.....Batavia, Ill.

WILCOX, WAYLAND D..... .....Chicago, Ill.
Lewis Institute, 1904

YOUTZ, EDWIN S.....Des Moines, Iowa
Simpson College.

PASTORAL STUDENTS.

ARMSTRONG, THOMAS..... .....Chicago, Ill.

HARRIOTT, W. C.... .....Chicago, Ill.

HART, WILLIAM WALLACE.....Thawville, Ill.
Western College.

LEE, VINTON..... .....Galt, Iowa
Eldorado Academy.

MCGANN, WILLIAM THOMAS..... .... Crede, Colo.
Greenwich Academy.

PARSONS, EDWARD.. .....Wheaton, Ill.
Wheaton College, 1901.

GERMAN INSTITUTE.

SENIOR CLASS.

HOELZER, JOHANNES.....Sutton, Neb.
Volks-Schule, Norka, Russia.

JOERN, CARL C .....Falls City, Neb.
Concordia Seminary.

SCHURR, DANIEL.....New Salem, N. D.
Wilton German-English College.

SUMMARY

Fellows	2	The Seminary	48
Graduate Students	2	German Institute	10
Seniors	30	Danish-Norwegian Institute	13
Middlers	25	Swedish Institute	27
Juniors	34	Christian Institute	5
Pastoral	6		
Total	99		

STATES

Colorado	2	New York	7
Connecticut	4	North Dakota	4
Illinois	31	Ohio	2
Indiana	2	Oklahoma	1
Iowa	5	Oregon	1
Kansas	3	Pennsylvania	2
Massachusetts	3	Rhode Island	1
Michigan	1	South Dakota	3
Minnesota	4	Vermont	3
Missouri	2	Washington	2
Nebraska	5	Wisconsin	7
New Jersey	1		

FOREIGN COUNTRIES

Ontario	1	Japan	1
Denmark	1	Norway	1
Germany	2	Sweden	1

COLLEGES AND THEOLOGICAL SEMINARIES

Armour Institute	1	Muskingum College	1
Beloit College	3	Northwestern College	2
Bethany College	1	Northwestern University	1
Butler College	1	Nottingham (Eng.) Congregational Inst	1
Campbell University	1	Oberlin College	1
Chadron Academy	1	Olivet College	1
Chicago Theological Seminary	3	Real-Schule, Hamburg, Ger	1
College for the Blind, Janesville	1	Redfield College	2
Concordia Seminary	1	Simpson College	1
Doshisha	1	Valparaiso College	1
Eldorado Academy	1	Volks-Schule, Norka, Russia	1
Elmhurst College	1	Volks-Schule, Frank, Russia	2
Greenwich Academy	1	Western College	1
Heidelberg University	2	Wheaton College	2
Illinois College	2	Wilton German-English College	3
Knox College	1	Wisconsin Law School	1
Lewis Institute	1	Yale University Divinity School	1
Milton College	1	Yankton College	3
Minnesota, University of	1		
Montreal College	1		
Moody Bible Institute	1		

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V. No. 1.

THE CHICAGO SEMINARY QUARTERLY

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ANNIVERSARY NUMBER.

MAY, 1905.

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Homiletics.

HUGH MACDONALD SCOTT, D. D., Secretary and Professor of Eccle
astical History.

GRAHAM TAYLOR, D. D., LL. D., Warden of Chicago Commons a
Professor of Christian Sociology and Pastoral Theology.

EDWARD THOMSON HARPER, Ph. D., B. D., Professor of Old Testame
Exegesis, Biblical Theology and Comparative Religion.

CLARENCE AUSTIN RICKWITH, D. D., Professor of Systematic Th
ology.

FRANK W. GUNSAULUS, D. D., Professor of The Science and Art
Preaching.

CLYDE WEBBER VOTAW, Ph. D., D. D., Acting Professor of New Tes
ment Literature and Interpretation.

FREDERICK WESLEY ELLIS, A. B., B. D., Associate Professor of Bib
cal Literature.

FREDERICK MASON BLAKESLEE, A. M., Acting Professor of Elocutio

HERBERT WRIGHT GATES, A. M., B. D., Lecturer in Religious Ped
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EDWARD FRANCIS WILLIAMS, D. D., Lecturer in Congregation
History and Polity.

WILLIAM E. BARTON, D. D., Lecturer in Liturgics.

H. AUGUSTINE SMITH, A. B., Lecturer in Hymnology and Instructor
Music.

JOHN JAMES MARTIN, Ph. D., Lecturer in English Bible and Direct
of the Christian Institute.

GERMAN INSTITUTE.

OSCAR HERMAN KRAFT, A. M., Dean, and Professor of Systematic a
Practical Theology.

_____, Associate Professor.

DANISH-NORWEGIAN INSTITUTE.

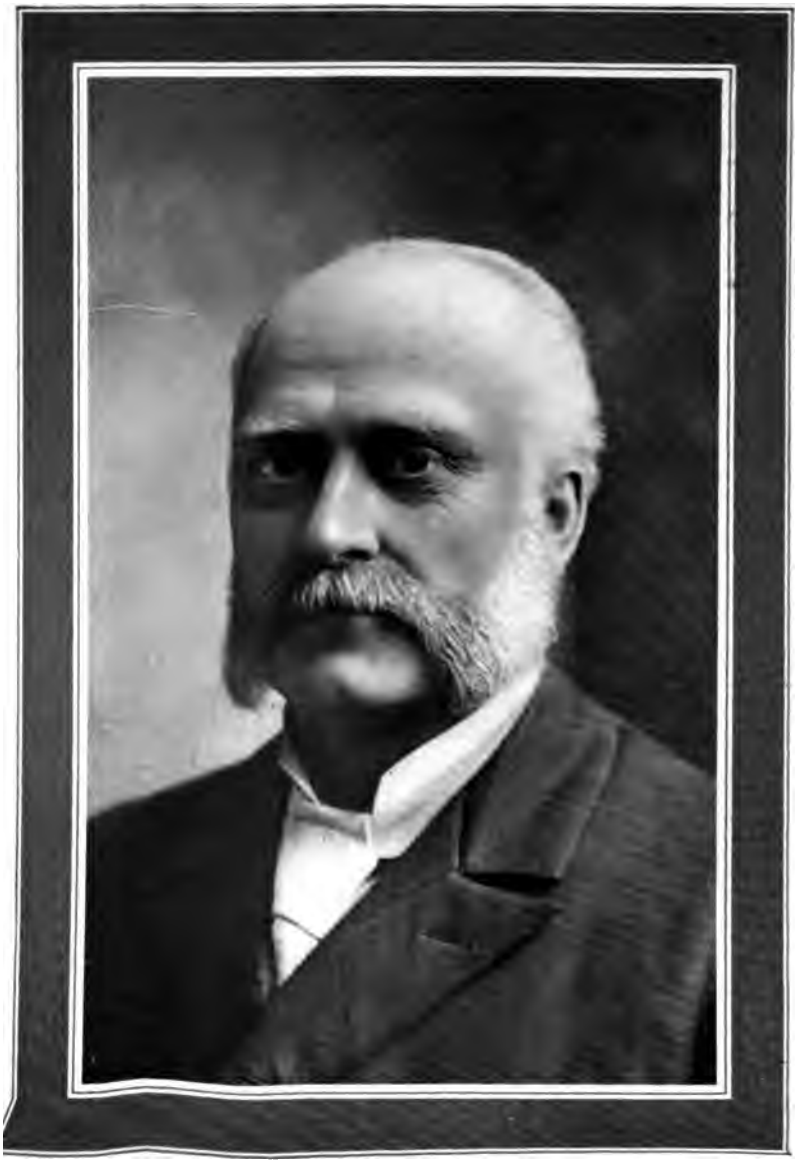
REVEREND AUGUST JENSENIUS, B. D., Dean, and Professor of Bibli
and Practical Theology.

OTTO CHRISTOPHER GRAUER, Associate Professor.

SWEDISH INSTITUTE.

FABIOLUS KIBBLING, S. M. C., Dean, and Professor of Systematic a
Practical Theology.

MAGNUS EGERTON PETTERSON, Associate Professor.



PROF. WM. B. CHAMBERLAIN.

Vol. V. No. 1.

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THE CHICAGO THEOLOGICAL SEMINARY PRESS
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BOARD OF INSTRUCTION FOR 1905-6.

There are some changes in the Board of Instruction from the list presented a year ago. There are also a number of additions which will greatly strengthen the teaching force. It is not possible at this date to make a complete statement. Full information concerning the new men will be furnished in the August number of the QUARTERLY. Only a preliminary announcement can be given in this issue.

In Practical Theology, Dr. Frank W. Gunsaulus accepts a call to the professorship of "The Science and Art of Preaching." He will give three lectures a week throughout the session, in addition to personal and individual attention to the students. Dr. Gunsaulus stands today as the ablest preacher in the American pulpit. He has been studying the subject of preaching for more than twenty years with a view to helping young ministers, and takes up the work of this professorship in response to a call which he believes is divine.

Professor C. A. Beckwith, D. D., of Bangor Theological Seminary, has accepted the invitation to the "Illinois Professorship of Systematic Theology."

Professor Beckwith comes to our Seminary with the highest testimonials as a scholar and a man of rare power in the class room. A telegram from President Hyde of Bowdoin College says:

"Beckwith magnificent teacher. Perfect master of Socratic method. Has great influence with students. Makes them think. He has theological book ready for publication."

A tribute to Professor Beckwith from President D. N.

Beach of the Bangor Seminary, quoted from the *Bangor Daily Commercial*, of May 26, 1905, is as follows:

"He has given himself with absolute devotion to the work of his department. He has mastered it. He has mastered its bounding and neighboring territory. He has rare power as a teacher—a power which many very able and thoroughly devoted men can never acquire—a native gift, developed and perfected by hard work. He has a warm and affectionate heart, and he has thereby laid hold on the love and devotion of his successive classes, as even his great intellectual power alone would not have enabled him to have done. His wisdom, too, his ripe judgment, his power thereby to counsel and help students, and his generous use of this power, have been an added asset of great service and of an endearing quality."

Professor Clyde W. Votaw, Ph. D., of Chicago University, a scholar of international reputation belonging to our Congregational fellowship, will undertake the work of the department of New Testament for the session.

President Harper of the University says concerning him:

"I can speak with strong confidence in the matter of Mr. Votaw, both as to his work as a teacher and as to his knowledge of the subject. We prize him highly. He has made a distinct gain in the last two years in his ability to handle students. I think that you will find him a man who will win the respect of the students and be found highly serviceable."

Prof. F. W. Ellis, B. D., an alumnus of our institution, is to be Associate Professor in Biblical Literature. Professor Graham Taylor says:

"The Seminary is fortunate to have secured for the coming year the services of Professor Frederick W. Ellis in the department of Biblical Languages and Literature. He has made these linguistic and critical studies his

specialty since graduating at Yale and during his thirteen years of conspicuously efficient service in Washburn College. While teaching successively classical Greek, psychology and philosophy, Professor Ellis has for all these years taught beginning Hebrew and New Testament Greek. Not only in all these branches but also in his personal contact with students he has inspired their enthusiasm for his teaching and their profound respect and affection for him as a man and their most helpful teacher-friend."

Rev. William E. Barton, D. D., who is peculiarly qualified to guide young men in Public Worship, has been chosen lecturer in Liturgics for the session.

Rev. John J. Martin, Ph. D., who has just returned from Germany after two years study in Halle, has been appointed instructor in the English Bible and Director of the Christian Institute.

These additions to the Faculty will enable the Seminary to maintain the high standard it has set for itself and give special emphasis to the practical side of the young minister's training. The August number of the QUARTERLY will contain full announcements for the session of 1905-6, with a complete outline of the work of the year, together with a brief sketch of the new men on the Board of Instruction.

practical value. In response to many requests, some of these papers are given in this number of the QUARTERLY.

The Alumni Dinner, held this year at the First Church, marked a return to the old time hospitality which the financial condition of the Seminary has necessarily interrupted somewhat of late years. Through the generosity of members of the Executive Committee and others each alumnus was bidden to the feast without money and without price, except for extra guests. And the occasion was not lacking in good cheer both for the material and spiritual appetite.

Thursday was a quiet day, except for the toiling Directors, until the hour for the Graduating Exercises of the Senior Class in Union Park Church.

Dr. Scott, in his annual statement for the Faculty, announced one hundred and one men enrolled for study during the year. The Fellowship, entitling the holder to two years of post-graduate study at home or abroad, was awarded to Mr. Horace B. Williams, of Picton, Ontario. Mr. Williams is a graduate of Northwestern University.

The Lucretia Ambrose Walker prize, offered to the member of the Middle Class preparing the best essay upon a designated topic in Systematic Theology, was this year awarded to Mr. John B. Reese, of Irene, S. D.

The Commencement address was delivered by Rev. F. W. Gunsaulus, D. D. His topic was "Brooks, Parker, Beecher," and the address consisted in a series of impressions of these three masters of pulpit eloquence, drawn in Dr. Gunsaulus' own inimitable manner from a close study of and personal acquaintance with the men of whom he spoke.

Eight men were awarded the degree of Bachelor of Divinity. Their names with the places to which they are going, so far as known, are as follows:

Robert J. Barnes, Harvey, N. D.; A. H. Currie, Indian-

apolis, Ind.; E. A. Fredenhagen, Topeka, Kan.; H. S. Fritsch, Somonauk, Ill.; Brandon Greenaway, Winona, Minn.; Samuel Hitchcock, Hope, N. D.; O. R. Jenks, Chicago; H. B. Williams, to pursue further studies as Fellow of the Seminary.

Special interest attaches to the work of Mr. Barnes, who has taken his entire course under the handicap of total blindness and yet acquitted himself with credit in his studies as well as endearing himself to his classmates and friends by his cheerful and even jovial disposition.

Mr. Fredenhagen is not a member of this class but took his diploma from the Seminary in 1889. He is the founder and General Superintendent of the Society for the Friendless, an organization for the establishment of Prisoners' Aid societies, which began in Kansas in 1899. It has now spread over eleven states and territories. "It has fourteen Leagues of Christian men in as many prisons, ten of which are Leagues of Christian Endeavor with an approximate membership of 1,600. * * * In fourteen of the western prisons it is touching and in some degree influencing the character and destiny of nearly 10,000 prisoners, both during and after their incarceration." Mr. Fredenhagen submitted a thesis upon the work of this organization for his degree.

Four others received the diploma of the Seminary in the English course: John Gordon, Grand Rapids, Mich.; A. W. Monosmith, Appleton, Minn.; R. B. Tolbert, Wells, Mich.; and R. H. Zachmann, Oglesby, Ill.

The German Institute graduated five men this year, all of whom have done their work well. Johannes Hoelzer continues his work at Park Ridge; Daniel Schurr goes to Java, S. D.; Heinrich Stahmer will take up work in Crete, Neb.; Emil Warkentien accepts a call to Sherrill Mound, Iowa; and Carl C. Joern, goes to Glen Ullin, N. D.

The prospects for the coming year are very good for this Institute. Nine men have already applied for admission, four of them coming from England. Nearly $1,400 have been contributed to the work of the Institute by the German churches, with additional subscriptions still outstanding.

The Danish-Norwegian Institute is twenty-one years old this year and Professor Jernberg completes twenty years of unbroken service as instructor. These years have seen the establishment of about thirty Danish and Norwegian free churches in the United States, ten in the East and twenty in the Western states. In addition to these that are regularly associated with our work, there are as many more that are gradually drawing into followship with us. Nineteen former students of the Institute are serving as pastors and teachers in the West and four in the East, besides the representatives on the foreign missionary field and in Norway.

Five men graduated this year: John Christiansen, who goes to China as a missionary; Christopher Knardahl, Wittenberg, Wis.; L. J. Larsen, another missionary to the Sandwich Islands; Abraham Thompson, who will do evangelistic work through Wisconsin; and Sven Wuflestad, Milwaukee, Wis. Mr. Corneliussen, another member of the class who was unable to complete his work for graduation, is pastor at Jamestown, N. Y.

The Danish-Norwegian churches have this year contributed about $700 toward the expenses of the Institute.

The Swedish Institute, celebrating its twentieth birthday, graduates nine men this year, two of whom go to China as missionaries, to take up work in the places of some of their predecessors who gave their lives as martyrs during the Boxer riots.

During the twenty years of the Institute's work, 242

students have been enrolled, 159 of whom have graduated. The names of this year's class with their addresses are as follows: Anton F. Almblad, Kwei-Hua-Cheng, N. China; Carl L. Anderson, Iron Mountain, Mich.; Olof A. Anderson, evangelist in Red River Valley, Minn.; Ernst R. Larson, Georgetown, Conn.; W. G. Palmgren, Cabot House, Beverly, Mass.; Bengt A. Person, Wetaskiwin, Alberta, Canada; John Peterson, Michigan City, Ind.; August Polson, Lincoln, Neb.; Frank O. Swenson, Attleboro, Mass.

THE ALUMNI INSTITUTE.

In response to several requests the papers and proceedings of the Alumni Institute are given somewhat in full. In spite of absences of many who had hoped to be present and unusual conditions which prevented many who were here for the exercises of the week from attending these sessions, the Institute was a decided success in point of interest and profitableness.

In the absence of the president and vice-president, C. L. Fisk of the Class of 1898 was elected chairman, and Geo. L. Williams, of the Class of 1904, secretary of the meeting.

The Devotional Service was conducted by Frank L. Moore of the Class of 1897.

During the Business sessions considerable discussion was held over the topic of securing more co-operation on the part of Faculty and Directors in making the sessions of the Institute inspiring and helpful. It was finally voted to increase the Business Committee to five members, three of whom should be elected by the Alumni, as now; one by the Faculty from their membership, and one by the Directors from their number.

The officers chosen for the ensuing year were as follows:

President, E. B. Dean, Class of 1893.

Vice-President, W. B. Millard, Class of 1895.

Corresponding Secretary and Treasurer, Herbert W. Gates, Class of 1894.

Recording Secretary, Arthur J. Sullens, Class of 1898.

Business Committee, Arthur H. Armstrong, Class of 1894; R. W. Gammon, Class of 1899; R. R. Lloyd, Class of 1887, and two other members from the Faculty and Directors, not yet chosen.

Entertainment Committee, R. B. Guild, Class of 1897; O. C. Grauer, Class of 1887.

For the program of the Institute, the morning session was devoted to the consideration of the instructional or impressional side of church work under the general theme of "The Improvement of Religious Instruction;" while the afternoon topic was the expressional or active side, under the heading, "The Missionary Spirit and its Expression." The papers presented were listened to and discussed with evident interest. These papers were as follows.

PRINCIPLES UNDERLYING RELIGIOUS INSTRUCTION.

REV. HENRY F. COPE.

The significance of any statement of the principles of education lies in the fact that we have only recently ceased to think of education; that is, the method of education; as peculiarly the realm of rules rather than principles. Here the scholastic or deductive method has prevailed. The practice of education has been neither an art nor a trade; it has been a calling. Some men were born teachers, just as, in certain parts of this country, there are "born bonesetters"; and you could hardly expect a born teacher to go to the trouble of painfully acquiring acquaintance with principles when he was already so proficient in practice; that would be as bad as asking a bonesetter to turn from his lucrative calling in order to study anatomy. The born teacher never worried about the principles of education; he left that to the logicians. They first determined what the nature of man ought to be; then how such an hypothetical nature ought to operate; and, lastly, supposing such hypothetical operations of this hypothetical nature, what things it were best one of the imaginary faculties of such a nature should know most perfectly. This was the scholastic conception of education: man consisted of several faculties or parts, one of which they called the mind or the storehouse of knowledge, and their business was to see how much

that storehouse can be made to hold. With the storehouse conception of the mind went the picture of the school as a packing-house and the teacher as an expert freight-handler.

It is strange that the very art which by its exercise has given the world the scientific method of investigation should be the last to yield itself to this form of analysis, that education should so successfully inspire men to the solution of the other problems of existence by the use of the inductive method while it spurned application to its own problems. But now at last education itself has capitulated to the scientific method. This is the secret of anything that seems novel about the discussion on modern principles of education; they are but the results of the very recent application of the scientific method to these problems. And if education has been the last fort to be captured by the scientific method then the last redoubt within that fort has been religious education. But, today, even here the modern method may be said to be supreme; we have come to acknowledge that the principles and the methods of religious education must be determined by the facts in the case and not by our preconceived notions about them. We find everywhere the admission, the conviction, that religious instruction to be successful must not only be sanctified, it must be scientific. We believe that the scientific method is but the simple, unbiased discovery of God's way of doing things and that we cannot do this great work in any other way than His way.

The alarm, the feeling of novelty, and the general perplexity that seems to envelop the discussion of the principles of religious education is due to three causes. First, that this discovery of the absolute necessity of the scientific method has been so recent; second, that it has been so universal; and, third, that it means so great a departure, in

many particulars, from our long-established methods and conceptions.

Now, as I understand it, this discussion has in mind particularly the pastor and the practical problems he must meet in his work as a religious educator and as the director of the forces of his church in this work. Such men are familiar with the progress that has been made toward the scientific method; such men are committed to the application of this method to all matters of thought, and such men need no persuasion to come out of the old desert of the deductive methods. This discussion then is not to convert you to the new methods, but rather to indicate a few of their great underlying principles and to do this in order that we may see their application to the practical problems of the pastor's work. The modern pastor is sincerely desirous of making his church a truly educational institution in the broadest sense, and of being himself an educator. But he finds, at the outset, that the very institution in his church which is called a school and supposed to be devoted to the religious education of the young occupies a pitiably small place in the time, the interests and the activities of his people, that it frequently appears to belong to a by-gone order of things—being only perpetuated by its appeal to young lives—that it certainly disregards in large measure the very elementary parts of principles that he has learned to look upon as essential, and that it often fails to accomplish its purpose in that its graduates cannot be said to be educated in religion. Meanwhile the pastor feels the general unrest; he hears the call for better things; he asks, how may I realize them? He reviews the other agencies of the church, only to become the more bewildered as to any method of correlating all his forces and guiding them to any effective service in this particular direction.

While in the discussion of these underlying principles

much may be said, by way of illustration, as to their application to the Sunday school. It is not meant to imply that the school is the only agency within the church for religious education, nor must it be forgotten that these principles apply not only to this agency, but to all.

These types are found in the old forms of religious instruction, the Theological, the Emotional, and the Statistical. The first was intellectual, using proof-texts, catechisms and doctrinal inculcation, and seeking to store the memory with forms of teachings; the second was temperamental, working upon the feelings and seeking excitement; while the third was purely physical, using any method to get numbers and make startling reports.

With her new vision of responsibility the Church realizes that all these methods were not only faulty, they were criminal. She can no longer trifle; she can no longer permit her people to play with opportunities. Now she knows that it has been given to her to guide men into truth, not into statements of truth, but into the truth of living, into the way of life. She now knows that men are to come into this way, not by violent jerks, by abnormal upheavals or startling experiences alone, but by leading, developing, educating. The Church has a new vision of education, based on a new conception of the word. When education meant no more than the development of the faculty of memory, or the acquisition of unusual quantities of information, she did well to look askance at the expectation of salvation by education. But now she knows that education means the leading of the life out into its fulness; she sees that just as sin is the missing of the mark so salvation is the reaching of the mark of the prize of the high calling of God in Christ Jesus. And she knows that no mark is reached without the traveling of a road; she knows that men do not come to the fulness of a stature without time

process of growth. And religion is such a road, religion is such a living growth, while education is also such a road and such a growth. She reads the two as one, and hears the great Teacher saying, "Go teach."

If education is the training and development of all the powers of life to meet all the problems and to realize all the possibilities of life, religion may also accept the same definition of her purposes. She therefore regards her institutions of instruction as more than adjuncts to her work, and rather as essential to its perpetuity and completeness.

Before stating some principles a word of warning is necessary; there is often a tendency in discussions of this subject to commit one of the gravest of all the sins in the pedagogical decalog, that is, to substitute the symbol for the thing symbolized, and to handle with great familiarity the terminology of the science without any acquaintance with or comprehension of the art, or of the facts for which this terminology stands. It were better to avoid technical phrases and to speak in terms that might be accused of antiquity, if thereby we might come to a clearer understanding of the great principles and to a helpful sense of their application than that we should startle others with technicalities without serving them with any helpful truth.

To state then the first principle in the simplest terms: RELIGIOUS EDUCATION CANNOT DIFFER ESSENTIALLY FROM ANY OTHER EDUCATION. The apparent difference in subject matter, which may be more apparent than real, does not constitute an essential difference. Religious education deals with the same person, with the whole of the same person, for the same purposes and upon the same principles as any other form of education. It does not seek to instruct or train the heart, or the conscience, or the soul, as something apart from the rest of the person. It no longer thinks of a certain room in the person where it may hang

its pictures of saints and martyrs while the rest of the house of the man goes unfurnished. The faculty-psychology has disappeared. Man is not a trinity of body mind and spirit, in whom the body is to be fed at the table the mind at school, and the spirit at church, in other words the body to be nourished twenty to thirty times per week the mind ten times, and the spirit once—provided it can stay awake during that one period. Neither can we any longer divide a man into intellect, will, and affection. No man is a unit and therefore education is unitary. Regardless of what we are theologically, we must be unitarians pedagogically. You cannot educate one department of a man at a time. He is not a tenement house, nor even a flat in which one floor may be depraved while another is soundly pious.

Now this principle of the unity of man and unitary character of education is a far-reaching one. It forbids the parceling out of the life, of the activities and interests into the sacred and secular, the Sunday and the week-day. It sweeps away the departmental conception of human life. Man is no longer body, mind and spirit, with a "vile body," an educated mind, and a sanctified spirit. He cannot divide his time, saying, this is the day for the soul, and these the days for the body and mind. When we remember that our forefathers were trained in the departmental theory it helps us to at least a partial solution of the problem presented by those people who seem to be sincerely pious on Sunday, and who are undoubtedly practically impious the rest of the week. They have been taught to divide their natures into the sacred and the secular, into a soul that belonged to God and a body that belonged to the enemy; then what more natural than that they should make a similar division of their time, their interests and affections?

We see then that religious education has to deal with

the same persons and with the same problems on the whole as all other education, that it is not the education of the religious part of man, but the education of the whole of man in religion as one of the great motives of life, as the great method of the whole life. Religious instruction must make its appeal to the whole life, as much to the reason as to the affections, as much to the will as to the emotions. It must be as evidently concerned with base-ball or with the problems of the play-ground or the workshop, as with the hymn or the prayer meeting. It need not teach base-ball nor need it teach carpentry; but it must teach a boy how to live on the diamond and the man how to live in the workshop, and teach us all how to play fair in the great game of life. Whether it confines its text-book to the great masterpiece of the religious literature of the ages or not it must make its actual curriculum wide as the heart of man, as the interests of the world.

With this great task the church may well ask, is there nothing we can learn of the many others who have been long doing the same work, doing it all the time? If a man is a unit, then the methods that have been found the best for his instruction in the natural sciences, for example, will be found—the necessary changes being made—the best for his instruction in religion. If the church is sincere she will no longer talk of sacred and secular instruction. She will recognize that if there be any such distinction that only is sacred which does its work in the very best way whether it be done in the public school or in the university or in the home. She will cease to think that shoddy work is sacred because it is done on Sunday and consecrated, sincere work is secular because it is done on Monday. She will realize that the distinguishing glory of religious instruction is not its time-honored institutions, but its tremendous sweep of possibilities; that if it is sacred at all it is because it enters

into the holy place of the human character more fully does any other form of instruction. It will be seen that high privilege involves the greater responsibility, religious instructors, pastors, teachers and all workers not rest until they have found the very best way of doing great a work. They will be willing themselves to learn any teacher who shall help them to the right way. They will ask of clear-eyed science, what are the laws of this we seek to mould? What are the laws of the mind through which we must reach this life? How may we teach Indeed, the church is turning to the world's great teachers to Froebel, to Pestalozzi, to Dewey and Hall, because realizes that all education is one.

Following this principle economy will suggest the relation of all the different forces of education. We shall ask, what are the forces making for education, and what those that are truly good and worthy, as judged by their fruits? We shall seek to organize into one force the home, play-ground, the library, the public school, the institutions higher learning, the services of the church, the young people's societies, the associations, the press, the lecture bureaus the excursion agencies, the Sunday school, the gymnasium the business college, and whatever in any way helps to bring the soul into its inheritance. The organization may never be formal, but it will be vital and actual. And it will or shall come about through the leadership of the church. Just as a general makes many regiments into one army, so should the church marshal all these agencies, inspire them with the religious ideal, and make all education distinctly religious. But the church can never claim such a leadership, or even certainly she can never gain it, until she shall have learned the laws of education. She must put herself under authority before she has the right to exercise authority. The church cannot inspire education with the religious ideals

religion has become inspired with the educational ideals and has become truly educational.

Therefore the first step toward the unity of the forces of education will be to see that we are worthy of belonging to these forces; that our instruction is education. Then we may next inquire as to methods and plans by which we may use and improve the religious education accomplished in the home, the playground, the public school and other agencies. The curricula of religious education ought to be constructed or developed with these many agencies in mind. The child ought to feel that he is living the same life in the Sunday school or in the church as in the day school, the library or the home. The church ought to feel that the same ends, the perfection of his life individually and socially, are being achieved in the workshop, the home, the store and the church. The church ought to feel that men are everywhere learning to live; that her mission is to teach men how to live as the children of God, and to do this, to lead in doing this, by the methods that are found to be in accordance with the will of God as written in the nature of man; the methods that are used by the best of all the other forces of education, so that all are working to one end, following the same principles and with the same purpose. The instruction provided by the church must have in mind two things at least: first, that it seeks the whole, not a half or less of life; and second, that therefore the church should seek co-operation with and avoid conflict with, or even duplication of the work of all other educational agencies.

The second principle may be stated as follows: RELIGIOUS INSTRUCTION MUST FOLLOW THE CHILD. The new method must be genetic. It must ask, not what ought the child to be, or for that matter, what ought any one to be? but what is their life-history, how do they think, how do they grow, how is life in them made up and perfected?

Wonderfully have the words of the old teacher become true. "A little child shall lead them." If you would have the child look your way you must first learn to look his way. If you would lead you must first follow. Education is no longer the forcing of the child into the ways of men, it is the adaptation of the mind of the teacher and the matter to be taught to the child life, interests, activities and development. The method of teaching, the course of study, the organization of the teaching institutions, will depend first upon the life-history of the one to be taught. This is the scientific method. You cannot cultivate navel oranges unless you follow the laws of orange-life, and you cannot cultivate human character unless you will follow the laws of human life.

It follows then that the first need on the part of a good instructor is the knowledge of those to be taught. You cannot teach until you touch. If the children are to be taught you must know child-nature, not only as you know your children but as you learn to know plants and rocks and birds and with the deeper knowledge that comes from greater reverence. Many a pastor is failing as a leader in religious instruction because he is working in unknown material. He may say that he knows his Bible thoroughly; but that is of the lesser importance. Better know something about the boy and nothing about the Bible, if you are going to teach that boy, than all about the Bible and nothing about the boy. With a little knowledge of the boy you can tell a story some good; but with no knowledge of his life and nature you can tell him none, though you know all good. Learn, as to children, how different are their ways from ours, that a child is not a little man, that you cannot reduce your religious experience or your creed to the child's life on the same plan that our father's clothes were reduced to our adorning once upon a time. The child's religious life

will not be in the terms of the adult's. A boy's religion will be boyish. To force a man's experience on a child's heart is to crush it, to undo all the best things you are trying to do, to make religion synonymous with pretense or suggestive of repulsion. The hypocritical man, and still more often the indifferent man or woman, those whose hearts are like the nether millstone, are but the results of attempting to force the religion of the man upon the child. This we have done in our ignorance of child nature. Study the child as well as the scriptures. Learn to appreciate the child's restlessness as rather a promise of grace than a proof of depravity, his curiosity as an invitation to instruction than as an annoyance, his sense of the concrete as an opportunity to show in the easiest manner what living religion looks like.

Learn to follow the laws of the mind of the learner. If a man must know something of the grain of woods before he can plane a board, how much more does one need to know the laws of the mind before he begins to teach?

Learn to trace the steps of the development of the learner, the life-history of his growth, to realize that we are dealing with living and therefore with growing, changing material. Here we discover that this growth is more than vegetable; that there is development, the movement into new forms, so that our students are entirely different from their old selves at different stages. We must follow the changes of kind as well as of degree.

The curriculum must follow the learner or the learner will never follow the curriculum. It will be adapted to the stages of development. There will be no chasms between the learner's experience and the instructor's exposition. You cannot teach the language of Mars to a human being; neither can you teach the doctrine of immortality to a child who has not tasted of the bitterness of death.

The principle that we can receive new truth, new ideas o
by the help of those already in the mind will demand t
all our instruction be built, without break, upon those thi
already in the possession of the mind of the learner. N
only must the teacher touch the taught, but the tr
itself must touch, must find contact with the experience
the one taught.

The graded curriculum is not always that one whic
set off into mathematically arranged tables; but it is t
one in which the material presented finds constant cont
with the learner's experience, with his life-history, in wh
the symbol, the truth as expressed in the lesson or doctri
is clearly and readily grasped by the learner because he
already in possession of a sufficient portion of that exp
ence or of the thing symbolized. The graded material fi
live contact with the learner's spontaneous and immedi
interests because it is based upon his life-history. T
principle of its selection is genetic, not theological; it f
lows the learner. At certain ages then it will consist larg
of deeds, at others of stories, fables, romances; at others
problems, puzzles; at others of maxims, proverbs. It w
be judged not by its completeness from a literary or from
logical point of view, but from the completeness, the perf
tion of its living contact with the life, the experience, t
comprehension of the learner.

One other thing needs to be clearly stated under t
principle: the matter of instruction must never be such th
the learner will have to unlearn it at some later time. Tho
new views of old truth that seem so strange to us m
never seem strange to our children. It were a grievo
thing if we caused one of these little ones to stumb
because we feared to make honest statements of things th
seemed new to us. All things are new to them. Tea
then those things as though they had always been.

Select then your material and present it with the learner's nature in mind, with the stage of his development before you and with the cheering thought that all this material thus presented has the magnificent charm of novelty to him.

The last principle must be stated briefly: THERE IS NO IMPRESSION THAT IS OF ANY VALUE WITHOUT EXPRESSION. Religious education cannot end in instruction; it must go on into action, must be translated into life. It is not a matter of memorizing things; it is a matter of realizing them. Right instruction seeks the stimuli leading to appropriate action and is not satisfied until the action appears. Expression makes permanent the impression. The end of religious education, or rather its purpose—for it knows no end—is active character; it is ethical rather than intellectual, vital rather than credal. The educational agencies of the church must then be institutions for character-training and in them there must be ample opportunity for character expression. Religious instruction will be concerned with home duties, with the chores as well as with the creed, and not only with their inculcation but also with their actualization. It will afford opportunity through class-work, through drawing, maps, exercises, offering service for others, discipline, ornamentation, and in many other ways, for the expression of that which has been taught. The lesson on giving should precede the offering. The lesson on reverence might lead to a week-day meeting to decorate, or even clean, the church or school room. The instruction would have in mind the daily life and the possibilities of expression in the home, the school, the field. The church must use the manual method; learn by doing. Following this plan it will afford opportunities for expression, always adapted to the experience of the learner, in the actual service of the church. Its children

will grow up into servants. The Sunday school, the societies will be self-perpetuating institutions; the training of teachers and workers will be part of their work; they will give instruction through expression. And the child and the man will both at length appreciate that religious education is not only the equal, it is the lord of all other education, in that it truly leads into life. It has come as its great Teacher came, that they might have life, the life more abundant.

These then are three principles, presented in the hope that they may be helpful in suggesting practice: First, that religious instruction must be unitary with all education, since the life of man is a unit; Second, that religious education must follow the life-laws of the one to be educated; and, Third, that religious education must issue in the expression of that which is taught. Their application must depend on individual conditions; their realization will be a matter of development, requiring much time.

FIRST STEPS TO TAKE, BY SOME WHO HAVE TAKEN THEM.

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The form of our subject suggests something tentative and experimental, rather than dogmatic, expert and final. The word that I shall bring is that of the pioneer who, in a new country and with limited resources, yet feels that he has caught a glimpse of the far off ideal and has entered upon the task of realization. He is not unmindful of the fact that the old home had its comforts, he has not forgotten its pleasant associations, but on the frontier lie hope and faith, and he has gone out, like many another before him, "not knowing whither he went." And with all of his respect for the former home, he went, in true pioneer spirit, because he "*desired* a better country." And having gone he speedily

met with the experience which has come to such venturesome spirits in all ages and in all departments of human life, the experience of disillusionment. Having arrived on the frontier, he has found that the land must be conquered, that this means struggle, that the struggle will be long—so long that possibly he may never live to partake of its full fruit; in other words, he has found that ideals must now be vindicated and put to the test. He must prove how much he believes in them, by the sacrifice he is willing to undergo in behalf of them. And in the process he will also be proving his own manhood, quite as much as the value of his ideals. As a homesick home-missionary once replied to me when I had been indulging in a somewhat extravagant flight of fantasy over the glories of land and people that were to be,—"Yes, this will be a fine country a hundred years from now, a beautiful country! But I don't want to live here in the meantime."

Now, if I am not mistaken, there is a sense in which all this applies to the work of religious instruction. We have passed through a period when some have felt that, good as the present conditions of teaching might be, there were better possible. And, with a kind of youthful hope and faith and a dim comprehension of a loftier ideal, we have cut loose from the past and started out toward the land of promise. This going forth was something of a Klondike stampede. It became fashionable to "reorganize." The Sunday school that was not "graded" was not "up to date." All the restraining bands of effete methods were to be cast off at once; all things were to be made new, and, of course, made right.

The return from the Klondike is more quiet. Men steal in at night by the back door, if they get back at all, and gradually friends take note of them that they have "returned from their trip" and with fine consideration no

questions are asked. And there have been Sunday schools whose pastors and superintendents confess themselves to be "sadder" and, as they think, "wiser men." If you ask them how their graded school is prospering, they answer with commendable modesty, "We went back to the old plan last year. We found we couldn't make it work. It made too heavy demands on the teachers, the scholars all seemed confused and began to drop out, it was impossible to get any unity (meaning, of course, uniformity), and everybody was dissatisfied—so we gave it up. I don't know what to do next: there doesn't seem to be the interest nowadays in work for young people that there used to be."

Now, as a matter of fact, we have just reached the point where the tug comes, as come it must in anything that is worth while. The great frontiers have not ceased to develop because the faint-hearted have come home. It has been an immense blessing to have had this sifting out, as in Gideon's case. It is now for the men of faith not to give up, but to stand by and "do something." The difficulty arises not because this involves a considerable time element, but because some of us had forgotten this. We were thinking of the "fiat" theory. Prof. Taylor used to tell a story of a small boy who was anxious to know of his father what "omnipotent" meant. "Able to do everything," replied the father, carelessly. "Can God do everything?" persisted the boy. "Yes, of course," came the answer. "I know one thing he can't do," was the next observation. "He can't make a three-year-old colt in five minutes." We have been thinking of revolution, perhaps, instead of evolution, and have forgotten that it is far easier to destroy than to create. Let us suppose, now, that we ourselves have reached this point in our experience—perhaps the less said about our schools the better—but we are *now ready* to admit that something better is possible and

desirable in the way of religious instruction, to admit that we cannot say that no man is wise enough to say just what that something is for all schools, that we admit all the difficulties involved and yet refuse to give up our faith in ideals, that we have only ordinary material to work with, teachers not specially trained, a superintendent who knows nothing of the science of teaching, who opposes change, who thinks it "unspiritual" to bring public school methods into the Sunday school, who scolds the teachers for unfaithfulness, the pupils for tardiness and disorder, the pastor for his impractical theories and the parents for their indifference, and periodically announces his intention of giving up this work he has managed for so long, and yet who won't resign—let us suppose all this, for there may be places even today where all the old familiar home associations are as undisturbed as this, and as devoid of real life. What shall the pastor do in such a situation? Shall he say "Hopeless!" and attempt nothing, leaving this as an insoluble problem, at least for his ministry, or shall he attempt something? The answer, of course, will depend upon his faith.

Now, let us suppose that we have a man of faith. Where shall he begin and what will he undertake to accomplish first? He has probably learned by this time that it will not be wise to take one of the recent books, sit down and copy off a curriculum, send it to the printer and circulate this among the people as "Our new Curriculum, to go into effect the first Sunday in September." This would look very enterprising, but might not be followed by sustained enthusiasm. Some might shake their heads at it as they did at the Alaska gold nuggets men bought in Seattle on their way home. There is a wiser way.

And the wise pastor will look over his school and study carefully its needs. He may find that some parts of it are in much greater need than others. Perhaps he will notice a

break somewhere, almost no pupils between certain ages, as from twelve to sixteen, possibly even beyond. He will ask, Where are these children? and may be told, They have dropped out; we changed teachers and haven't been able to hold them. He will get their names and look them up and get acquainted with them and find out from them why they have lost interest in Sunday school. In short, he will sit down and study this group of young people, their needs, their interests, their homes, their hopes, their possibilities. He will read such matter as he can lay his hands upon regarding methods of teaching, courses of instruction, etc., and he will look carefully through his parish for the wisest, most sympathetic, most manly or womanly person he can find to teach them. He may be so fortunate as to secure the services of an energetic business man whom everyone respects and with whom all young people would esteem it an honor to associate, or of some mother old enough to be wise and not so old as to have forgotten how it seems to be young, or some experienced school teacher. The young people are gathered together, perhaps in a social club first, if they have become too much estranged to come to the church at the Sunday school at its regular hour, and thus the work begins. It may be that the minister will have to undertake it himself, but he will not be reluctant to do so if necessary, as here is a clear field. No one can possibly interpose objection, for it is certainly disturbing no "system," and almost any such experiment is better than nothing, while such results as accrue will be "clear gain." Teaching material for use in such a class is obtainable in considerable quantity and some of it certainly will be found available. Thus a start will have been made.

But the wise man will always be thinking of the future as well as the present. He will be asking himself, How will it be with the pupils now below this when they get on to

this point? Suppose they begin to drop out? Well, the experience he is now having will help him to meet this difficulty when it arises. But he will be planning tentatively for the continuance of this work and gradually there will grow up about this man or woman now in charge an expanding series of courses designed to give these particular children just the elements of training they have missed in the past and need in the present. The one who starts out in the pioneer work will gather to himself helpers as they are needed and will give them the benefit of his experience, and it is likely that within three years this will become the most enthusiastic end of the Sunday school, with its club life, its forms of service, its training in worship and its mission studies and activities.

From this point the reconstruction will continually and naturally proceed, both downward and upward. Upward, it will mean simply the supplying, from year to year, of courses to follow those now in progress, and these new courses will be found to increase in number as the years go by. There is good chance that the teacher or the pastor in our hypothetical instance will feel like trying his own hand at the construction of a course of study, and if so, he will probably find that it fits his needs better in some respects than anything he can buy, and he will teach it better because it is his own.

Reconstruction downward will follow at length as it becomes more and more evident that a certain kind of preparation is needed in the lower ages for these courses for the older pupils. This work will probably be much easier to carry out than was at first anticipated. The need of graded material was much earlier perceived in the primary grades than in the upper grades, and many primary departments are already organized upon such a basis. All that is necessary is, then, to bring this primary grading into

some sort of harmony with the later work, and by the time the school is ready for this step there is good chance that those in charge will be quite ready to take it.

Of course the process here suggested may require several years, perhaps five or even ten, to work out. During much of this time there will be a feeling of awkwardness regarding method and crudeness in results, sometimes more pronounced in this quarter, now in that. All will see vast stretches of plain between them and the final heights of attainment. There will be seasons of murmuring and of sighing for "the flesh-pots of Egypt." There may be some unfair comparison between the worst of the present and the best of the past, and some will be unreasonable enough to demand results which only time can produce. But these are all matters of minor importance and the man of faith will welcome even such criticism, for it will show him where his true work lies and keep him from becoming lost in the underbrush of reform. In the end he will find his reward by seeing a school without gaps either of pupils or of lesson material, a school of young people growing up into the image of Christ and into the church, through whose service that image is to make itself manifest. He will find himself surrounded by a force of trained and enthusiastic workers, every man in his place a specialist, carefully building each living stone into the temple of God; he will have a curriculum which is a natural growth, fitting local conditions as the garment fits the body; or, better, as the fur fits the animal, for it is a growth, not something superimposed; and he will find parents speaking appreciatively and pupils working industriously, for, as they say, "they like it better than the old way." I know this is possible, for after a good deal of experimenting along various lines, after having tried the revolution method of reforming religious instruction and repented of it in dust and ashes, we have been quietly

working along in accordance with the evolutionary hypothesis for a considerable time, and have reached the point where, with much yet to attain, we are agreed that we must still press forward toward our ideal, convinced that however much we must modify details, success will eventually lie in the direction toward which we are moving. I would therefore humbly but earnestly commend the plan to all those who feel in any degree dissatisfied with the present and who believe that "A wholesome discontent is the first step toward progress."

THE TOOLS WE HAVE AND HOW TO USE THEM.

REV. H. W. GATES,
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Realizing the utter impossibility of giving any adequate report of the material now available for graded work in the Bible school, in the time allotted to me, I have thought that I should best serve you and thus fulfill the desires of the committee by preparing in mineographed form at least a partial list of such text books and helps which might be put into your hands for preservation and future reference. My own remarks at this time will therefore be confined to some comment upon this list and suggestions as to the method of dealing with the material referred to.

First of all let us notice the essentials of a good graded curriculum for the Bible school:

1. Comprehensiveness without overcrowding. The course of study should afford to the pupil who has gone through with it a fair knowledge of the whole Bible, each part studied in its proper relation to other parts. This end can never be satisfactorily secured by any system of uniform lessons. A glance at the list of lessons followed

by our schools of late years reveals comparatively few drawn from the epistles, fewer indeed than in previous years. One reason for this has been the growing protest from the teachers of younger children against the selection of such lessons for their classes. Therefore we have gradually scaled down our whole course in the attempt to reach the younger ones. But these other portions of the Bible should be studied by the older scholars, and the course ought to provide for it.

The curriculum of the Bible school should not only thus provide for a comprehensive knowledge of the Bible, but it should also include the essential elements of religious history and doctrine drawn from other sources. It should acquaint the pupil with the outlines of church history, that he may realize the close connection between that and the history of the church in the days of the Acts of the Apostles. It should also furnish him with the basis for a working theology, a lay theology, if you please.

2. A definite aim, which is always the development of Christian character. This means, necessarily, that the curriculum of the Bible school must provide, not only for instruction, but for expression, for active service. Our Bible school work needs to be brought into closer correlation with the other branches of organized work for the young people of the church. Training in the knowledge of the Bible ought to proceed in closer harmony with training in worship, service and social activities.

3. Unity; each part of the course must be in right relation to all others with reference to the aim of the whole. This means that the primary department will not seek to make adult church members out of seven-year old children, nor yet make the other mistake of regarding its work as simply to amuse. The fundamental character of the simplest elements of childhood religion will be recognized and

their true value appreciated. The years of adolescence, of storm and stress, or physical and religious crisis, will be marked and given appropriate treatment. Lessons will be drawn from different parts of the Bible with reference to the spontaneous interests of the pupil and their bearing upon the whole.

4. Thus the demand of unity shades into the fourth characteristic to be named: Adaptation of Matter and Manner to the specific needs of pupils of varying ages.

5. Progress in the course will be the inevitable result of securing the foregoing elements. The progress must be real and marked. The work should increase in difficulty and range, as the powers of the pupil develop.

The principle of adaptation sometimes demands variation in the curricula of different schools. Difference of social environment, educational opportunity, nationality, etc., may make very important differences in the demand of the pupil upon the curriculum. With this in view, the following list does not attempt to give reference for any one particular course of study merely, but rather to suggest the helps appropriate to the various grades, so far as they are known to the writer.

1. Complete Curricula.

Pease, An Outline of a Biblical School Curriculum. University of Chicago Press, 1904, $1.50 net. (The best published outline of a complete curriculum, with full bibliographical helps and some suggestive lesson plans worked out.)

Burton & Mathews, Principles and Ideals for the Sunday School. University of Chicago Press, 1903, $1.00. (A curriculum outline on pp. 155-156.)

Haslett, The Pedagogical Bible School. Revell, 1903, $1.25. (Curriculum outlined, pp. 305-348. Not very definite in suggestions.)

Sunday School Commission of the Diocese of New York, Forceful Facts and Helpful Hints for the Sunday Schools. The Commission, 29 Lafayette Place, New York City, 1904. (A little leaflet, sent on request, with stamp, giving an outline of a curriculum with price list of the Commission's lesson helps. From the standpoint of the Episcopal Church, but suggestive to all.)

Coe, Education in Religion and Morals. Revell, 1904, $1.35 net. (Pp. 296-7, a comparative outline of the curricula given by Burton & Mathews, Haslett, The New York Commission and the First Union Presbyterian Sunday school New York.)

Illinois State Association, Committee on Graded Bible School. Reports, 1-5, 1901-1905. W. F. McMillen, 153 La Salle St., Chicago.

Bible Study Union, Boston, Mass. Leaflet giving suggestion for graded course with their lesson helps. Sent on request.

Hodge, A Syllabus of Religious Education. Union Theological Seminary, New York City, 15 cents. (Besides the curriculum much valuable matter on method and organization.)

Smith, W. W., A Comparative Study of Sunday School Curricula. Sunday School Commission of the Diocese of California, 304 S. Second St., San Jose, Cal., 5 cents. (A comparative study of curricula used in the Episcopalian churches.)

2. Material for Work in the Grades.

For the purposes of this paper it seems more practical to give the following references under the head of departments rather than to assign the text books to specific grades:

(a) The Kindergarten Grades.

Pease, Outline of Bible School Curriculum, pp. 48-77. (Very good.)

A Beginners' course in Bible study, issued by the American Section of the International Lesson Committee, with teaching hints by Geo. H. Archibald, Philadelphia, S. S. Times Co., 2 vols., 1903, 50 cents. (Perhaps the best course to begin with for the average teacher. Lessons all worked out.)

Beard, Frederica, The Kindergarten Sunday School. Pilgrim Press, 75 cents. (Topics for a two years' course with suggestions as to method.)

Bible Study Union, Primary Lessons and Cards. Boston, 95 South street, 40 cents a year; in quantities, 30 cents. (Cards have outline pictures for coloring. The Primary Teacher's Helper, 50 cents a year; 40 cents in quantities, has suggestions for the teacher's use.)

Palmer, Florence U., One Year of Sunday School Lessons for young children. Macmillan, $1.00. (Very good. A topical course, each topic illustrated by several lessons. Picture cards with golden texts to accompany it.)

Havens, Mrs. M. J. C., Bible Lessons for Little Beginners. 2 vols. Revell. 75 cents per vol. (A two years course, topical, lessons all worked out for the teacher. Needs to be used with discrimination, topics not all well adapted to little children.)

Books on methods for teachers in this grade:

Beard, Kindergarten Sunday School. Pilgrim Press. 75 cents.

Black, Practical Primary Plans. Revell, 1903, $1.00.

Harrison, Study of Child Nature. Chicago Kindergarten College, $1.00.

Wiggin, Kindergarten Principles and Practice. Houghton Mifflin, $1.00.

Catechisms are used and sought for by many. Personally the writer does not think the catechism the best form of text book for such work. The good teacher does not need and does not usually prefer a book with set answers provided, and in the hands of a poor teacher, such an instrument is very apt to do more harm than good. It too easily leads to purely mechanical work.

For the benefit of those who do wish to use this form of text book I will mention a few of the best.

Scudder, Our Children for Christ, Revell, 10 cents; while unfortunate in its title for use with pupils of this age, is nevertheless excellent in its outline and the topics selected for study. Moreover it has the virtue of putting its answers so far as possible in biblical language.

Seccombe, Elements of Christian Belief, Waterloo, Iowa, 20 cents (sold by author, Rev. Chas. H. Seccombe), was prepared especially for just such a class in this part of the Bible school work.

Gilbert, Primer of the Christian Religion, Macmillan, $1.00, is a text book on the teachings of Jesus and will be found very suggestive to any teacher.

Rollins, G. S., Christian Teachings, Minneapolis, Minn., devotes considerable space to the study of the books of the Bible.

Mutch, Christian Teachings, Christian Nurture, New Haven, Conn., 15 cents, and

Buxton, Manual for Christian Instruction, Pilgrim Press, 25 cents, are both adapted for pupils somewhat older than those for whom the foregoing are prepared.

In the other grades of this high school period the method of study should be historical and consist largely of reading the biblical narratives in their proper order and setting, together with notes and such additional work as may be assigned by the teacher. The Committee on Graded

Bible Schools, of the Illinois State Association, expects to devote their Fifth Report to an outline of work for these grades. (Since the presentation of this paper, the report referred to has been presented. It contains a discussion of the methods of work adapted to this department of the school, both for class study and active service, and gives a suggestive outline of Old Testament study. It may be secured from the writer or from Rev. W. F. McMillen, 153 La Salle street, Chicago. Send stamp for mailing and those outside of the Illinois State Association should send ten cents to help defray expenses of printing the report.)

There is great need of a good text-book for such a course of study. The following list of reference works may be of help to those wishing to do such work:

Crockett, Harmony of Samuel, Kings and Chronicles. New York, Eaton & Mains, $1.50. A very useful outline for the historical part. A good course might be laid out by following this book and putting in the prophets in their proper places.

Price, Syllabus of Old Testament History. Revell, $1.50.

Foakes-Jackson, Biblical History of the Hebrews. London, Arnold, $1.50.

Wade, Old Testament History. Dutton, $1.50.

Ottley, Short History of the Hebrews to the Roman period. Macmillan, $1.50.

Smith, Old Testament History. Scribner, $2.50.

The four last named are all narratives of the Old Testament history. Foakes-Jackson's has an appendix giving translations from some of the important inscriptions throwing light on biblical history. It also is somewhat better proportioned in the relative space devoted to early and late history of Israel than are any of the others with the exception of Smith's. The latter is in the excellent Inter-

national Theological Library series, and is very helpful and suggestive although rather too expensive for the average school to use as a text-book.

For New Testament study, such books as Burton & Stevens' Harmony of the Gospels, $1.50; Burton's Records and Letters of the Apostolic Age, 75 cents; Bosworth's Studies in the Acts and the Epistles (based upon Prof. Burton's work just named and sold with it for $1.50); also his Studies in the Teachings of Jesus and His Apostles, 75 cents, are all good.

Stalker's Life of Christ, also his Life of Paul, both published by Revell at 60 cents, have long been used as text-books for such classes.

(e) The Senior Department.

This period, covering the year of later adolescence, the college period, is especially suited to doctrinal and philosophical study. Ethics, teachings of Jesus and the apostles, history from the philosophical standpoint, all will be of interest. Some of the books mentioned under the last heading will be equally usable here. The best general plan will be to make the work in this department elective, allowing each class to select from a list submitted by the superintendent the subject that they would prefer to study during the period before them. There is a large range of literature that may be drawn upon for such study, according to the ability of teachers and the resources of the school.

Some of these are:

The Constructive Study series, published by the University of Chicago Press, especially Constructive Studies in the Life of Christ, The Priestly Element in the Old Testament, The Prophetic Element in the Old Testament.

The text-books above mentioned, by Burton and Bosworth, published by the International Y. M. C. A. Committee. Another of their books well suited for this period is

Falconer's The Truth of the Apostolic Gospel, 1904, 75 cents.

Four good text-books on the teachings of Jesus are, Speer's Principles of Jesus, Revell, 80 cents; Peabody, Jesus Christ and the Social Question, Macmillan, 1900, $1.50; Mathews, The Social Teaching of Jesus, Macmillan, $1.50; Willett, The Life and Teachings of Jesus. Revell, 35 cents.

For a literary study of the Bible, Moulton's Short Introduction to the Literature of the Bible, Heath, 1901, $1.50, is an excellent text book.

Missionary study has been increased and made more effective by the admirable text-books of the Central Committee on the United Study of Missions, published by Macmillan at 50 cents each. Four of these volumes have appeared, Via Christi, an introduction to the study of missions; Lux Christi, an outline study of India; Rex Christi, an outline study of China; and Dux Christi, an outline study of Japan. These books give good references for side readings, bibliographies, etc.

Another series is being published by Revell, under the general title of The Home Mission Study Course. Two volumes have appeared, the first by Alice M. Guernsey, Under Our Flag; a study of conditions in America from the standpoint of woman's home missionary work; the second by Miss Isabella Horton, The Burden of the City, a study of conditions in the large cities. This series sells for 50 cents per volume in cloth, 35 cents in paper, and is edited by a committee representing the joint missionary boards.

(f) Adult Classes and Home Department.

The suggestions given for the senior department will apply equally as well to this, so far as the kind of text-books and helps is concerned. Pease, in his Outline of a Bible School Curriculum, gives a good list of topics and text-

books for these courses. Some of his topics are, The History of the Hebrew People, Development of the Hebrew Religion, The Bible as Literature, The Bible and Archæology, Religion and Science, Origin and Development of Religion, History of the Christian Church, History of Modern Missions. With each topic he gives references to text-books and literature for side reading.

The amount of adult Bible study in our schools could undoubtedly be increased by the introduction of short definite courses, extending over a period of not more than ten or twelve weeks. If, at the beginning of each quarter, a number of such courses could be offered, on the elective plan, each conducted by a teacher who had made a careful study of the subject, many would be interested who, for various reasons, do not feel disposed or able to assume the responsibilities of membership in the Bible class for an indefinite period.

With reference to the Home Department, whatever the text-book or course of study used, the real success of the movement will depend upon the superintendent of the department. The average Home Department has a tendency to drop into something very mechanical and meaningless. With a superintendent of energy and with time enough to put on it, able to arouse genuine interest in the courses of study, willing to make frequent visits, to make the social side of the department a feature and provide for occasional meetings for united study or discussion of the work done, such a department may be one of the most valuable adjuncts to any school.

It was impossible to secure the papers for the afternoon session in full, with the exception of Mr. Pellet's, but we have endeavored to give the substance of the others.

THE MISSIONARY SPIRIT OF THE CHURCH AND ITS EXPRESSION FROM THE STANDPOINT OF A LAYMAN.

CLARENCE S. PELLET, ESQ.,
First Congregational Church, Oak Park, Ill.

It will not be expected, I take it, that a layman can bring to the discussion of this theme any special information.

The value of his contribution to the theme, evidently, will depend upon his faithfulness in representing the views of the "men in the pews"; and his ability to offer a maximum of encouragement in a minimum of time.

At the outset let me add my testimony to the belief that the church is the most hopeful fact in the world today and the missionary spirit the most vital thing in the church.

It follows therefore that the development and expression of this missionary spirit is the one concern of greatest importance to us.

Most laymen surely have more or less of a sincere desire to do some good in the world. Two obstacles, it would appear, hinder their progress toward greatest usefulness.

One is a lack of time, the other a love of money.

How to get a busy man to give some time and bestow some thought on missionary interests is without doubt a hard problem. The most effective and, so far as I know, the only successful method is to get the layman and the work together.

This can be done in either of two ways. If there is a good, live missionary enterprise within reasonable distance

take your layman there. He will not refuse to go if you are in earnest. If there is no missionary activity within reach get a good wide-awake missionary to come to your church. He will probably kindle a flame which can be fanned in the same way.

I have a great and growing regard for the missionary pastor scheme. It is a business-like proposition and commends itself to a business man. Your church then has its representative in the field as a commercial house has its representatives. Men of your own selection, responsible in some degree to you for results and responsive to your suggestions, investments and encouragement. It introduces the personal element and awakens that effective feeling of loyalty and partisanship which is so largely woven in the make-up of most men.

The church with which I am connected has one representative in the foreign field, a grand and good man who has just been visiting us. He is a man of such capacity and evident godliness that his stay with us was noteworthy, and for us hereafter one station in the foreign field has a definite and personal and decided interest. In another part of the world we have laboring as a medical missionary a young man from one of our own church families, a boy who grew up in our village and whose welfare and work are matters of utmost concern to many people in our community.

Lately we have annexed to ourselves an Illinois home missionary pastor in the coal fields. Just as soon as we were fairly bound to each other we sent for him to look him over and get acquainted with his work.

Well, he was all right, and what he said about his work was of absorbing interest, and there can be no doubt that several of our men have decided to help that young fellow and his work substantially. All of which is a good thing for him and a much better thing for them.

And for this purpose I care little about the nature of the missionary effort if only it be worthy. A man who is a good enough Christian to become interested in city missions will broaden to take in wider areas. And a man who is a big enough Christian to feel a concern for the heathen in China ought to find his place in city mission work. Quite recently I saw a letter from a man making his first pledge for mission work. He wrote asking that his subscription be expended largely in city mission work, and made a statement substantially like this: "The empty stomach of a small child in Chicago appeals to me more forcibly than the benighted soul of a heathen in Africa The one I know is in need, the other may be."

That man's knowledge and his sympathies may be narrow, but his heart had a benevolent impulse, and the same divine touch that encouraged him to make his first subscription for mission work can be trusted to enlarge his knowledge and broaden his sympathies.

The only justification visible for the average church is the missionary spirit. Is this any good reason why every church should not have its missionary representative? Perhaps it will not be possible, at the outset, to pay the entire salary of a missionary, but a church will grow towards it and the union should be a mutual blessing to the church and the man in the field. For the larger and stronger churches there can be but one commendable course. That is to have a list of missionary pastors. A foreign missionary pastor, a home missionary pastor, and a city missionary pastor, and if need be, two or three of each kind.

And this plan involving, as it does, the outlay of a considerable sum of money, very logically brings me to the second consideration—of ways and means of raising funds for missionary enterprise.

To separate a man from his money; this, of all, is the

meanest and most thankless task. Well, is it the meanest and most thankless task?

Let us consider briefly.

The well-to-do church, with its valuable plant and its heavy current expenses. What is it for? I know of one pastor of such a church who has started out to put through his church treasury as much for benevolence as for current expenses, and the sum is a considerable one. Will he succeed? I think he will. Perhaps not the first year, but in the end God will surely bless such an effort. And in the meanwhile will his trustees have hard work to raise funds for current expenses? Bless you, no. The more you raise for missions the easier you make up your annual expense budget.

As much for benevolence as for current expense. This would seem to be a *minimum aim* for any capable church.

Does it always occur to you that prudent men are reluctant to give to a church that spends chiefly on itself? and that in proportion as a church gives evidence of a missionary spirit and is fruitful in good works just in the same proportion will men feel justified in supporting it financially?

This leads me to the consideration of the subject of Christian stewardship.

It is a remarkable thing to me that we so rarely hear from the pulpit exhortation to Christians to measure up to their privileges and responsibilities in the matter of dollars and cents.

I attended a dinner not very long ago where some clergymen and laymen were drawn together to consider the advancement of certain missionary enterprises, and not unnaturally there was much discussion of the practical aspects of the subject. After some very wise and pertinent suggestions by some of the laymen touching the funds to be

provided, and the ways and means of collecting them, a clergyman whom I much respect, arose and delivered himself of a sermon on spirituality. The thing was so out of harmony that it produced much of the effect of a wet blanket, and some of us who had taken no part in the discussion looked on it as an uncalled for and unkind rebuke.

Secure a layman's financial support for some worthy missionary enterprise, and his sympathy and personal effort will soon follow along the same line. Get him to make the original investment, and if the enterprise merits it the second investment will come much easier.

At this point I can almost hear some one suggest that this is all very easy—except the original investment. How is that to be secured? To my mind that investment will be secured by the same method that any other investment is secured. By convincing the layman that it is *a paying investment*, and that he ought to have a share in it. Here is the opportunity for the pastor who is filled with a missionary spirit.

I could name a church, the rank and file of whose membership is filled with the missionary spirit until it burns at times with a white heat. Did they come there with this spirit? I think not to any large extent. Did it descend on them in any great or striking manner? They have not said so. The pastor of that church is filled with missionary zeal until he fairly bubbles over with it, and his spirit is contagious, and his people have caught and they are spreading the contagion.

I have noted, and as I have noted I have pondered, that many pastors are exceedingly careful of their flocks. Not only will they not plead for missions themselves energetically, but they will even protect their flocks from other people who might be vigorous in that direction.

I am of the opinion that this ministerial policy is dic-

tated not by a lack of interest in missions, nor to any great extent by a lack of courage. As nearly as I can judge, it is a mistaken consideration for the layman which prompts the pastor to adopt this course. What a great mistake is this, and what a three-fold wrong it works. First, it dwarfs the pastor in the eyes of the laymen, and deprives him of the place he has a right to occupy in their regard and esteem; then it cuts off from mission work support which it needs and has a right to expect; and, worst of all, so far as we are now concerned, it removes from the laymen their best chance to become interested in the greatest thing the church stands for.

If I were a preacher I think I would bear down hard on the men of my congregation in respect to their obligations to assist in the spread of the gospel by contributing the necessary financial assistance. And in urging them to give up their means I would ask them to put the matter on a definite and systematic basis.

It would be quite in line with the duty of a spiritual advisor to exhort the men of his congregation to take the Lord into partnership to the extent of a reasonable per-centage.

I believe in systematic benevolence as a means of grace. You hear much about touching a man's heart and then his pocket. My observation leads me to believe that very often his pocket can be touched first and then his heart. A man's sympathies will follow his money, and if his money will not follow his sympathies, his sympathies need attention.

Think what it would mean to missionary progress if a fair percentage of Christian laymen only did take the Lord into partnership! I can easily imagine our secretaries and mission boards giving their time solely to the wise expend-

ure of funds instead of using up their energy, as now, in ollecting funds.

I live in a community where the adequacy of the water pply is an urgent question. A few evenings ago I heard officer of the water company say that there was no need a water famine; all that was needed was more wells and ore pumps. "More wells and more pumps." How is it en that we still fear a water famine? Because "more wells d more pumps" mean more money, and the money is not rthcoming.

How is it that missionary progress does not go forward leaps and bounds? All that is needed is more men and ore stations. "More men and more stations." And why e there not "more men and more stations"? Chiefly, it ould appear, because the money is not forthcoming.

Think what it would mean to the churches to be oroughly aroused in this great missionary effort. Do you ink that the work at home would suffer? Can you conive of a church fired with zeal for saving souls in distant lds neglectful of souls at home?

Do you know of a church filled with the missionary irit that is cold or self-centered?

The very ideas are contradictions.

"He that giveth his life shall find it," and the church at giveth its life shall surely find it. Wise benevolence, e mercy, is "twice blest; it blesseth him that gives and n that takes;" and the church on earth follows most osely in the footsteps of the Master when its love includes men.

Rev. Sydney Strong, D. D., of the Second Congregaonal Church of Oak Park, Ill., discussed the same topic om the standpoint of the pastor. The substance of his ldress was as follows:

The missionary spirit makes a live church. The mere

action of interest in somebody outside creates a life within The men and women who think and pray for the church are those who are doing something outside. The finances of the church always come more easily when there is a missionary spirit. If a pastor should really set out to have his salary raised he could not do better than to get his people to double their missionary offerings.

The missionary spirit is the best proof to the church, and also to the outsider, that the church is worth while. It brings hope and courage and confidence to the membership.

A church on the eve of erecting a new building could not do better than to increase its gifts to outside causes. Retrenchment in benevolences is a swift road to death.

A missionary church is loyal to its pastor. A missionary pastor rarely need look for another field of labor. A church that gets up an appetite for missions ceases to be hypercritical.

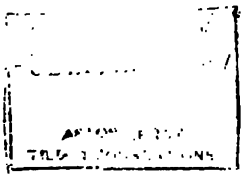
In missions the church finds its own mission. It realizes that it is a force to be used. It becomes happy and useful in service. A pastor is wise who cultivates a real missionary spirit first, last and all the time.

Rev. A. M. Brodie, superintendent of the Illinois Home Missionary Society, spoke from the standpoint of the missionary society.

The substance of his address supported the testimony of Dr. Strong as to the general effect of missionary interest expressed either through gifts or service or both upon the spiritual life of the church.

Interest aroused in one line of mission work is apt to extend to others, and in no way can a genuine revival of religion be more surely promoted that through just such activity.

Rev. Chas. L. Fisk, of Sabetha, Kansas, spoke from the standpoint of the field worker. Mr. Fisk for several years rendered heroic service in one of our Chicago mission fields at the Berea church. He therefore spoke from experience when he emphasized the great opportunity for helpfulness open to the members of the stronger churches by active co-operation and personal contact with the mission church. The moments of discouragement are yet to be many for the worker in these struggling churches. Means are needed for the more efficient prosecution of their work, but far more the sense of sympathy and comradeship that can only come through actual personal fellowship. For the strong city and suburban churches particularly there is a great opportunity here and one which, if improved, will be found fruitful of even richer results to the larger church than to the smaller. Indeed it seems as if some such outside interest were the only solution of the deepest problems of such churches.



CARPENTER CHAPEL.

THE MUSICAL DEPARTMENT OF THE SEMINARY —A LIVING MONUMENT TO A GREAT SOUL.

It is now a little more than two years since Professor William Benton Chamberlain was suddenly called home. In the memorial services at his funeral, at the Seminary chapel a little later, in the memorial volume issued soon after his death, and in the many personal words and messages from friends far and near, expression was given to the sense of loss that came to all of us. And in the Seminary circles this sense of loss still continues.

Professor Chamberlain erected his own monument while here among us; or at least he laid the foundations wisely and well, and others working in his spirit have built upon them. It has been the feeling of everyone at the Seminary that to Professor Chamberlain is due most of the credit for our splendid musical department, which has come to be such an inspiration in the Seminary life. For he it was who saw the real need. It was his vision that made possible the establishment of the ideal we have. Indeed, to his energy and enthusiasm are due most of the equipment we now possess for our musical work.

Professor Chamberlain realized, more clearly than most men have done, the religious value of appropriate musical services. He saw the need for a higher appreciation of this on the part of the ministry and for sufficient musical training of the minister that he may be able intelligently to co-operate with his musical forces. On the other hand, he recognized the need for a more distinctively religious training of church musicians that they may enter with more of the proper spirit into their share of the church service.

And so he conceived the idea of a school where these two classes of workers might be brought together, the minister to imbibe some of the artistic spirit of the musician and the musician to be touched with more of the spiritual fervor of the minister.

The first requisite was a new chapel with a good organ. Through the generosity of Mrs. Arthur Farrar and her daughters the organ was offered when there should be a place to receive it. This seemed at the time a well-nigh insurmountable obstacle, but the genius and faith of Professor Chamberlain saw in the plain outlines of Carpenter Hall possibilities even beyond what had been expected of a new building, and before long his idea took form in the present beautiful chapel. In the numbers of THE QUARTERLY for April and July, 1901, will be found some description of this room and the dedication of the Farrar Memorial Organ. The following words from Professor Chamberlain will give more fully his ideal for the new school:

"This two-fold improvement (the chapel and organ) contemplates yet other extensions of the Seminary's work and influence. It is hoped that, in connection with other lines of work now projected, the Seminary may furnish valuable aid to the churches through the establishment of a training school for church musicians. It is hoped that such a school will at the same time accomplish two most important and mutually relative objects, viz., the musical culture of theological students, and the practical training of musical directors, organists, church singers and pastors' musical assistants, who shall take charge of the music in the churches, and connect with this such forms of organizing, teaching, visiting and other assistant pastor's work as may be needed. The idea is to bring together in such an affiliated school some earnest young Christian musicians, to whom certain parts of the Seminary curriculum will be of great

value in their preparation for the practice of worship music, and those theological students who, with the aid of the better and fuller illustrations thus afforded, may learn how to understand and appreciate and apply music in the work of the pastorate.

"Another department in the School of Church Music will be that of Seminary extension. This will be carried on by Institutes of Church Music, held at different points within our constituency, and accommodating many people who could not come to the Seminary. Conventions lasting four to six days will be held for the study of choir music, with typical programs of services, lectures, practical exercises, question box talks, and concerts, all designed for the revival of the ideal of worship music. Another element in the extension work will be that of publication, the musical school coming thus into communication with many whom we would not be able to reach personally. Such, in brief, is the general design of the proposed school."

It would be too much to say that these ideals of Professor Chamberlain have been realized. Indeed, when one considers the lack of financial support, it seems strange that so much has been accomplished. But the chapel services alone bear witness in their improved spiritual tone and quality to the influence of this department. It has been the aim of the instructors in music to make these noonday services as attractive and uplifting as possible. With this end in view three Seminary choirs have been maintained, viz., a mixed choir of ten voices, a male choir of ten voices and a male quintette.

A prominent feature of this work has been the preparation of special services for special occasions, such as Thanksgiving Day, Christmas and Eastertide. The following is the program of the noonday services for Holy Week and Easter Week of this year:

HOLY WEEK.

Tuesday, April 18. THE TRIUMPHAL ENTRY. Matt. 21 (1-11)
PRESIDENT GEORGE, Leader.

ORGAN PRELUDE.—Marche Religeuse, - - *Guilmant*
(Founded on "Lift up your heads" from the "Messiah")
HYMN (371)—Oh, could I speak the matchless worth.
MIXED CHOIR—Rejoice, Jerusalem, and sing - *Nevin*
HYMN (386)—All glory, laud and honor.
RESPONSE—He was despised, from the "Messiah."
(Musical theme for Holy Week.)
POSTLUDE—The Palms - - - - - *Faure*
(Cello and Organ.)

Wednesday, April 19. JESUS AND THE GREEKS. John 12(20-36)
PROFESSOR SCOTT, Leader.

PRELUDE—Fuga (8th Mass) - - - - *Haydn*
HYMN (400)—In the Cross of Christ I glory.
MALE QUARTETTE—For God so loved the World. *Coburn*
HYMN (1109)—Fling out the banner.
POSTLUDE—Credo (1st Mass) - - - - *Haydn*

Thursday, April 20. WASHING THE DISCIPLES' FEET.
John 13 (1-20)
PROFESSOR TAYLOR, Leader.

PRELUDE—Meditation in B Minor - - *Guilmant*
HYMN (697)—In the hour of trial.
CONTRALTO SOLO—My Redeemer and my Lord - *Buck*
HYMN (364)—O Master, let me walk with thee.
POSTLUDE—"The Promise of Redemption" - *Gounod*
(Oratorio Redemption)

Friday, April 21. THE CRUCIFIXION. Mark 15 (16-41)
PROFESSOR HARPER, Leader.

PRELUDE { The Darkness, from "Redemption" - *Gounod*
{ He was despised, from the "Messiah" - *Handel*
HYMN (402)—Tis midnight and on Olive's brow.
MIXED CHOIR—Sweet the moments - - - *Abt*
HYMN (404)—When I survey the wondrous cross.
TENOR SOLO—Thy rebuke hath broken his heart, from "Messiah" *Handel*
POSTLUDE—Passion Chorale - - - - *Bach*

EASTER WEEK

Tuesday, April 25. The Resurrection. Matt. 28 (1-20)
Professor Crane, Leader.

Prelude—Morning, from "Peer Gynt Suite" - - *Grieg*
Hymn (433)—Christ the Lord is risen today.
Mixed Choir—Allelujah, Allelujah - *Clough-Leighter*
Hymn (468)—Crown him with many crowns.
Soprano Solo—Easter Hymn - - - *Roeder*
Response—Christ the Lord is risen today.
(Musical theme for Easter week.)
Postlude—Hallelujah Chorus, from the "Messiah" - *Handel*

Wednesday, April 26. Easter Cantata. "The Resurrection."—*Manney*.

Seminary Mixed Choir.

Miss Florence Petrie,	Mr. R. H. Zachman,
Miss Zannette Dippery,	Mr. E. S. Youtz,
Miss Inez Harer,	Mr. J. W. Davies,
Miss Eva Benson,	Mr. D. A. Leavitt,
Miss Emeline Farrar,	Mr. H. A. Smith.

Thursday, April 27. The Disciples on the way to Emmaus. Luke 24 (13-35)
Professor Youtz, Leader.

Prelude—I know that my Redeemer liveth, from "Messiah" *Handel*
Hymn (385)—O Saviour, precious Saviour.
Carol Service—Vested Junior Choir of First Congregational Church.
Hymn (459)—All hail the power of Jesus' name.
Postlude—Great and marvelous are thy works - *Gaul*
(From the "Holy City.")

Friday, April 28. The Commission. Acts 1 (1-15)
Professor Gates, Leader.

Prelude—Marche Pontificale - - - *Lemmens*
Hymn (1105)—Jesus shall reign where'er the sun.
Mixed Choir—Lovely appear, from the "Redemption" *Gounod*
Hymn (252)—O word of God incarnate.
Postlude—Gloria, from the Twelfth Mass - - *Mozart*

In addition to this feature of the Seminary's life, the musical department has this year given a series of four excellent concerts, consisting of a recital by Miss Peterson, Soprano; Miss Crum, Violinist, and Mr. Cornell, Pianist, assisted by the Seminary Male Choir; a choral concert by the Choral Union of the First Congregational Church assisted by a number of soloists; a Memorial Concert of which fuller notice is given later, and the Commencement Concert at which the Seminary Male Quartette of 1901-04 made their appearance.

A series of three complimentary organ recitals given by Mr. George M. Chadwick testified to the interest in this work felt by neighboring musicians, while the last recital of the year given by Miss Inez Undine Harer, Contralto, afforded an opportunity for students of the school to test their work.

Back of all these special events, which have had the effect of making the membership of all our West Side churches turn more and more to the Seminary and Carpenter Chapel as a center for good things, lies the regular work of the department with its classes in hymnology, singing and instrumental music. In all this work, Mr. H. A. Smith has shown himself not only a helpful teacher but a positive force in the religious life of the Seminary. Much of the success of this department during the last two years is due to his energy and faithfulness.

Miss Emeline Phelps Farrar has added to her services to the Seminary ever since the gift of the organ, by acting as chapel organist, giving time and work without stint upon all the various special occasions as well as the regular noonday services. At the close of the last regular chapel service of the year, Miss Farrar was presented with a two volume edition of the Memoirs of Theodore Thomas, and a bouquet of roses, the gift of the entire student body, in recognition of what she has contributed to the musical and devotional life of the Seminary.

And yet, we remind ourselves anew of him who laid the foundations. This feeling of indebtedness to Professor Chamberlain took very appropriate form in the Memorial Concert given in Carpenter Chapel, the program of which we give in full.

Memorial Concert.

in

Carpenter Chapel, Chicago Theological Seminary

(Ashland Boulevard, between Warren Ave. and Washington Boulevard.)

Tuesday Evening, March 7, 1905

8 o'clock p. m.

DR. LOUIS FALK, Organist.
MR. WALFRIED SINGER, Harpist.
MR. LAWRANCE STURTEVANT, Tenor.
MISS WALLY HEYMAR, Violinist.

In Memoriam

Prof. Wm. B. Chamberlain.

Died, March 7, 1903.

PROGRAMME

1. Organ—March Funebre et Chant Seraphique. - *Guilmant*
   DR. FALK.
2. Tenor Solo—"Be thou faithful unto death." (St. Paul) *Mendelssohn*
   MR. STURTEVANT.
3. Harp Solo—Marche Triumphale des Roi David - *Godefroid*
   MR. SINGER.

4. Organ—*a.* Meditation. - - - - - *Borowski*
b. Priere. - - - - - *Lemaigre*
c. Liebestraum. - - - - - *Liszt-Falk*

DR. FALK.

5. Trio for Violin, Harp and Organ—"Ave Maria." - *Bach-Gounod*

MISS HEYMAR, MR. SINGER, DR. FALK.

6. Tenor Solo—"Come, ye Children."—(Prodigal Son.) - *Sullivan*

MR. STURTEVANT.

7. Harp Solo—*a.* Welsh Melody. - - - *Thomas*
b. Valse Caprice. - - - *Hasselmans*

MR. SINGER.

8. Organ—*a.* Evening Star. - - - - *Wagner*
b. Pilgrim's Chorus. - - - - "
c. Fantasie on Hymn tunes. - - - - *Falk*
d. March in A. - - - - - *Brune*

DR. FALK.

CLARENCE AUGUSTINE BECKWITH, D. D., Professor of System Theology.

FRANK W. GUNSAULUS, D. D., Professor of The Science and Ar Preaching.

CLYDE WEBER VOTAW, Ph. D., Acting Professor of New Testam Literature and Interpretation.

FREDERICK WESLEY ELLIS, A. B., B. D., Associate Professor of B cal Literature.

FREDERICK MASON BLANCHARD, A. M., Acting Professor of Elocut

HERBERT WRIGHT GATES, A. M., B. D., Lecturer in Religious P gogy.

EDWARD FRANKLIN WILLIAMS, D. D., Lecturer in Congregati History and Polity.

WILLIAM E. BARTON, D. D., Lecturer in Liturgics.

H. AUGUSTINE SMITH, A. B., Lecturer in Hymnology and Instructo Music.

JOHN JAMES MARTIN, Ph. D., Lecturer in English Bible and Dire of the Christian Institute.

GERMAN INSTITUTE.

OSCAR HERMANN KRAFT, A. M., Dean, and Professor of Systema and Practical Theology.

HERMANN OERNHAUS, Associate Professor.

DANISH-NORWEGIAN INSTITUTE.

REINERT ANDREW JENSEN, B. D., Dean, and Professor of B and Practical Theology.

OTTO CARL SVERDRUP GRANUM, Associate Professor.

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CALENDAR

1905–1906

Fall Period begins	Wednesday, Sept. 27, 1905
Matriculation of Students	Wednesday, Sept. 27, 1905
Drawing of Rooms	Wednesday, Sept. 27, 1905
Lectures begin	Thursday, Sept. 28, 1905
Opening Address	Thursday, Sept. 28, 1905
Fall Period ends	Wednesday, Dec. 6, 1905
Winter Period begins	Thursday, Dec. 7, 1905
Holiday Vacation begins	Thursday, Dec. 21, 1905
Winter Period resumes	Wednesday, Jan. 3, 1906
Day of Prayer for Colleges	Thursday, Jan. 25, 1906
Winter Period ends	Wednesday, Feb. 28, 1906
Spring Period begins	Thursday, March 1, 1906
Spring Period ends	Wednesday, May 9, 1906
Public Examinations	Monday, Tuesday and Wednesday, May 7, 8 and 9, 1906
Anniversary Sermon	Sunday, May 6, 1906
Alumni Institute	Wednesday, May 9, 1906
Commencement	Thursday, May 10, 1906

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as second class matter.

THE THEOLOGY OF A SUCCESSFUL EVANGELISM.

REV. CHARLES S. MILLS, D. D., PASTOR OF PILGRIM CONGREGATIONAL CHURCH, ST. LOUIS, MISSOURI.

This paper was read by Dr. Mills at his installation as pastor of Pilgrim church, St. Louis, instead of the exact Theological statement usually presented. The paper was prepared by request, for a Ministers' meeting some time previously, thus becoming an unconscious expression of personal convictions as to pastoral evangelism.

I do not come here this afternoon with any elaborate theological treatise. I simply set down some of the convictions which, as a minister of the gospel speaking out of my heart to my brethren, I feel should be regnant in every one who seeks to declare the gospel of Christ to men.

The minister who would reach a successful evangelism should have, it appears to me, at least six articles in his creed. Men who hold them may state them differently, but with due allowance for individual temperament and expression, they may be put, substantially, in simple terms as follows:

ARTICLE I. BELIEF IN THE MINISTRY AS A GOD-ORDAINED MEANS TO EVANGELISM.

Whatever may be said of the minister as a man among men, he must always think of himself as in a peculiar sense separated to the work of God, if he is to be an evangelist. He is not first a popular visitor in the homes of his people, or a successful orator, or a brilliant man of affairs in the management of his church. He is first of all, like John the Baptist, a herald of the King, a voice crying in the wilderness—"Prepare ye the way of the Lord." That sense of his call rests upon him wherever he goes, and whatever

he does. Because of it his sermons cannot be, characteristically, literary essays on the one hand or sensational speeches on the other. The voice is always speaking as a herald. It is heard only that it may speak the gospel of Christ.

But accompanying this sense of responsibility, and part of the faith that a man has had this call to separate himself to the work of evangelizing, is the confident expectation that God will honor the ministry by leading His servant to declare the truth in such a way and with such power that men will be brought out of darkness into light. Success depends upon devout expectation of success, upon the belief that one is a voice speaking for God. It is not an assumption which panders to conceit, for God's gifts, as Bruce says in his "Training of the Twelve," glorify the giver and humble the receiver; but it is a deep and reverent faith that gives power to him who speaks, and carries conviction to those who hear. The word of God does not return unto Him void. It does accomplish that which He pleases; it does prosper in the thing whereto He sends it.

ARTICLE II. BELIEF IN THE CHURCH AS THE GOD-ORDAINED INSTRUMENT OF EVANGELISM.

Special evangelists have their place. Other means are sometimes used of God, but the great agent for the salvation of man is the church. The word "revival" suggests not only the coming of vivifying power, but, primarily, that those upon whom it descends have had life previously. In the greatest evangelistic campaigns of modern times it has been the first aim of the discreet evangelist to arouse the church to a sense of its duty and privilege. The present tendency to the more quiet methods, the emphasis upon Christian nurture and the regular ministries of the church, only enforces the more the truth that the church cannot work by

proxy and that it must be filled with the noblest spirit of evangelism—not an evangelism which finds its chief expression in mere pious exhortations from the pulpit, or in parrot-like repetitions of pietistic phrases in the prayer meeting, uttered with superficial and sanctimonious glibness; but an evangelism which, permeating the whole church, calls out the largest resources of brain and heart; which summons to its aid the eloquent tongue and disciplined mind of the preacher, the sweet voice of the singer, the majestic oratorio, the thousand instruments of praise, and then, having drawn them all into its service, commands them to speak one message—the Gospel of the Son of God—until the whole church is charged so thoroughly with this deep spirit of evangelism that any one who touches it finds the melody of the Gospel greeting him in response, and all who come under its influence are constrained to accept Christ as Saviour and to follow Him as Lord.

ARTICLE III. BELIEF IN THE WORD OF GOD AS THE GOD-ORDAINED SOURCE IN WHICH THE EVANGELIST WILL FIND HIS MESSAGE.

We all know that the views of the Bible have been passing through a radical change and that a large proportion of theologians hold opinions greatly at variance with those of a generation ago. In such a period of transition it is always difficult to retain clear, positive convictions. Such, however, are essential to the successful pastor-evangelist. He may not be able to pass a searching examination on biblical criticism. He may not have been able to master the latest theories of interpretation. He may not have been able to adjust his idea of "Higher Criticism" to the different books of the Bible. He may not be competent to draw the line exactly between the human and the divine elements in the sacred writings. But, if he is a successful evangelist,

whether he calls himself liberal or conservative, he holds with absolute tenacity to the one great fact that the Bible presents God's message, that he may take its teachings in regard to spiritual life with the conviction that they are true, and that criticisms of authorship, of literary details, of intellectual or scientific accuracy, do not at all affect the clearness and profoundness and reliability of the message of the Scriptures as the word of the Father to His needy children.

A man who is living in the fog about the teachings of the Bible, who is not sure whether it is God's word or not, who is constantly looking at it in the critical spirit rather than in the receptive spirit, cannot lead his people successfully in evangelism. His message, to be effective, must be definite. It must have upon it the stamp of his moral and spiritual convictions. If it comes with any quaver of uncertainty, if it reaches his people through the medium of personal speculations, or chimerical fancies, or even honest doubt as to its truth, it is shorn of its power. It is the sword of the Spirit. As such it must be used. It cannot be made into a pruning hook. It must be forever a sword until the day when the kingdoms of the world become the kingdoms of our Lord.

The secret of the power of the great evangelist lies, apparently, in no small degree, in his profound sense of his mission, and his mighty faith in his message. In such a man this conviction may more than compensate for many intellectual deficiencies, for we all know that God has often done His noblest work in the sphere of evangelism through men who knew little of abstract systems of theology, but whose souls were on fire with the flame of evangelistic zeal and who held their convictions with a passionate devotion which no obstacle could halt; and who sought their end in the clear faith and that their message was divine, and could not but be heard. As one thinks of the battles of biblical

criticism, the fine spun theories which have proven unprofitable, and then of the many recent graduates from our Theological Seminaries who have gone forth steeped in the atmosphere of criticism, uncertain of their message, rather than charged with the supreme, energizing conviction that they are to go out to save men, he might well say in the homely phrase of one of our American humorists, "It is better not to know so much, than to know so many things that ain't so."

ARTICLE IV. BELIEF THAT SIN IS A TERRIBLE REALITY AND THAT RESCUE FROM ITS POWER IS MAN'S SUPREME NEED.

The successful evangelist not only has a definite message but makes his hearers see that what he has to say he honestly believes they need to hear. The whole ministry of Christ throbs with his belief that the world is in need—desperate, heart-breaking need—and that he has come to meet it. The sense of that need flames in the soul of Paul, of Luther, of Wesley, indeed in every great evangelist in Christian history.

And yet is it not true that many a pulpit fails to impress those who listen with the seriousness of its message? Does not preaching often deal chiefly with ethics, or citizenship, or biblical criticism, or literature, rather than with the problem of sin and its cure? Have not many preachers apparently found so much to enjoy and to admire in the world, that they have lost the sense of the world's great need?

I heard one minister, some time ago, say that men did not need to be told much about sin; that they did not feel it; that he never had a man come to him under the conviction of it.

Another I heard say that when not long before he was preaching a series of sermons that dealt with the problem of

sin—and he had been given to preaching quite otherwise—he was surprised to see how deep was the hush in his congregation; and that it came to him as a new light that this was what men were hungry to hear; and that he asked himself why he had not been preaching that way more often.

It is true that many are led into the Kingdom of Christ today without any such emotional experiences as it used to be insisted were essential to conversion. But in that Christian who is growing toward strong faith and efficient service, the horror of sin keeps pace with the love of righteousness and no man of mature thought is won from the world without having, consciously or unconsciously, the conviction that he is a creature of moral need in want of a Saviour and guide.

The evangelist, then, must match in his preaching this hunger of the souls of men. He must think of the world around him as a tremendous need which only Christ can meet. As the man who thinks Buddhism is good enough for India is not fit to go there as a missionary of the Cross, so he only is fit to teach the gospel in the world anywhere, who feels such a great sense of the world's need that he is ready to cry out in agony as he sees unsaved men indifferent to the truth. He looks out upon a world of his fellow-beings struggling in the deep waters of sin with his own soul thrilling with the recollection that, but for Christ, he, too, would be in despair. The high motive in his soul is to fling the rope of rescue to those, who without it, must perish.

I have been personally troubled, recently, by catching what I thought to be suggestions that even sober-minded, highly intellectual men, spiritual leaders, perchance, may have somehow failed to see the breadth and the depth of sin. For instance, a critic reviewing Henry Van Dyke's "The Gospel for a World of Sin" speaks of it as lacking the power of his former book "The Gospel for an Age of Doubt"

on the ground that while this had been written from the standpoint of one who had been through a great struggle with doubt, the later book was written by one who had not himself shared in the conflict with sin, and had not felt its clutch upon his life. It seems as though this critic must have confused sin with vice. What true-hearted man in the Christian ministry has not felt the grasp of sin? Where is one who cannot speak to his brother man in the deep consciousness that he is in the thick of a life long battle which calls for the last atom of his personal vigilance? As Van Dyke puts it, "all men whom the preacher meets today are sinners. He must speak out of his own heart to theirs. His word must have the comfort which can only come from one who has been comforted; the sympathetic power which can only flow from one who knows both the burden of iniquity and the blessedness of forgiveness through Christ. The gospel for a world of sin cannot be preached by any except those who need it for themselves. Its language is always in the first person plural, drawing the speakers and the hearers into a brotherhood of penitence and forgiveness."

Further, the evangelist will be stimulated and made earnestly hopeful of success by the conviction that the conscience of the average man is on the side of the preacher when the subject of sin is rightly broached. Men are living, to use a phrase of George A. Gordon, 'under the consciousness of moral defeat." That consciousness when touched and awakened and urged upon them as honest men—and most men mean to be honest—is one of the most powerful allies of evangelism. Men know that they are not what they ought to be; they know that although they may not fall into vice, they do fail to reach in life what they ought to reach; they do sin in thought and act. Many of them, at least, do want to be better. As a man under the sense of disease calls in a physician, and as that consciousness of his

need is one of the steps to his cure, so a man under the
sense of sin is prepared to listen to the presentation of the
saving Christ and his awakened sense of his need is one o
the steps to his salvation.

ARTICLE V. BELIEF THAT THE LOVE OF GOD IS ABLE TO MEE ALL NEEDS AND THAT THE CROSS OF CHRIST IS THE HIGHEST EXPRESSION OF THAT LOVE AND THE CENTER OF THE TRUTH OF THE GOSPEL.

A popular cry in theology has long been "back t
Christ;" sometimes in righteous indignation at the fetters o
unwise creeds and dogmas, but often as a mere excuse fo
weak system of theology and a revolt from the deep
meaning of Christian faith. No theological statement o
the last years has had a greater significance than the n
emphasis which has been put upon the truth that the al
"back to Christ" should mean a call back to the heart
Christ's mission; to a new appreciation of the matchless,
inclusive gift of the Son of God, and to a love for H i
founded upon the deep significance of His work as well
upon the outward attractiveness of His person and life.
are learning more and more that no word and no theory
sufficient to express completely the significance of t
work. As Van Dyke says: "the sinful world cannot possi
know all that is needed to reconcile it with a holy G
Sin itself contains a mystery. So does love, but the aton
ment is the work of God's love in its bearing upon ma
sin. Therefore, it must include more than we can explai
It surpasses all explanations of it just as life is more tha
biology."

But the fact that the great central truth of Christianit
is too large to be contained within our limited phrases n
more suggests that it is weak, than the fact that love is to

great to be analyzed, or put into a dictionary definition, makes it less worthy of our respect.

The Cross is the greatest exemplification of human sin. It is the most perfect expression of divine love. And the supreme message of the successful evangelist is lovingly to lead the sinning man to the saving Christ.

Wherever he chooses his themes he will find Christ, but his choice will be regulated by the test as to which of them will most surely and clearly lead the heart to apprehend the supreme, redemptive truth expressed through the Master's mission. And if he searches with his heart yearning for that which will light up and emphasize this great message, he will find it in many places hitherto unsuspected, and his words will ring with power from on high.

ARTICLE VI. BELIEF IN THE DECISIVENESS OF THIS LIFE.

Whatever the evangelist may think about the divine plan for caring for "idiots, infants, and some heathen;" whatever he may make as a deposition of his faith as to God's dealing with the masses of men who lived before Christ came; he will preach with the feeling that those who listen to his words are to be brought to the knowledge of the love of Christ in this life, if at all. The more he knows about life, the more he studies its responsibilities and feels its needs, the more certain he becomes of this truth, and he preaches with the same intense earnestness that one displays who flings a rope to a drowning man, or climbs a ladder to rescue one in a burning house. The urgency of the case, the possibility that the hour of his preaching may determine the destiny of some precious soul, fills his heart with unutterable yearning for such insight into the truth, for such power in the hearts of men, that his word may be God's message of eternal life. To become such a messenger is his holiest ambition, to fail to become such seems to him to involve the betrayal of his most sacred trust.

ADVANCED COURSE OF SUNDAY SCHOOL LESSONS APPROVED AT TORONTO.

PROF. CLYDE W. VOTAW.

The eleventh triennial convention of the International Sunday School Association, held June 23d-27th at Toronto, authorized an optional Advanced Course of Lessons to be prepared for use in the Senior Department of Sunday schools. This reverses the famous action of the Denver convention three years ago, and settles an important question right. No one could have anticipated that the twelve hundred delegates would vote almost unanimously in recognition of a graded curriculum for the Sunday school.

The matter came before the convention on the following recommendation of its Lesson Committee:

"That the Lesson Committee be authorized to prepare and issue as 'Optional' such an Advanced Course as in their most mature judgment would meet the needs of schools desiring such lessons for their senior departments. Should this be done, the International Convention will then stand for a course of three grades, 1st, a Beginners' Course for those under six years of age. (Here we might state as the result of some thought, that the Beginners' Course now adopted would serve well for scholars up to eight years of age.) 2d, the Regular Uniform Course for all scholars above Beginners and below the Senior Department; and 3d, an Advanced or Senior Course. The adoption of these three courses, it must be remembered, does not make it obligatory that any school abandon an absolutely uniform lesson for all classes. It leaves it optional. Those desiring a uniform lesson will then take the regular course issued by the Committee, while those who favor gradation in lesson material will take the threefold course."

On the first vote this recommendation was defeated, 601 delegates voting in its favor, 617 in opposition. But half an hour later the leader of the opposition was given an opportunity to say:

"Mr. Chairman, the International Sunday School Convention has

lways been a unit and it must remain so. I had no idea that so many of he delegates desired the Optional Advanced Course. As framer of the resolution that has been carried, I wish to offer this: In view of the fact that so large a proportion of the delegates do ask for an advanced lesson, I move that the request of the minority of the convention be granted, and that the report of the Lesson Committee be adopted."

By an almost unanimous vote this resolution was immediately passed by the convention.

Within a year or two, therefore, the Lesson Committee will present to the Sunday schools a course of lessons xtending over two or three years, suitable for the senior epartment (boys and girls 14 to 18 years of age), and leeting in general the requirements of historical, consecuve Bible study. The Sunday school publishing houses will) doubt furnish lesson helps for these optional courses, as r the regular ones.

The Uniform System ("one lesson for the entire school id for every school") still has its firm friends, who consider the only instruction needed and the best method of struction possible. They voted for the optional Advanced ourse, not because they believed in it, but in order to eserve harmony in the great Sunday school organization, anting freedom to the great minority who wish this kind lesson. Doubtless the majority of schools will continue to e the uniform lessons; the momentum of thirty-three years, d the machinery of the denominational publishing houses, ll carry them along. Nor is it desirable that any school ould adopt even the three-grade curriculum suggested by e Lesson Committee's recommendation until its officers and achers can make the change intelligently and successfully.

Nevertheless, the new era in the Sunday schools has gun. The principle of graded instruction has become ablished, even in the national organization itself. The ors of progressive Sunday school workers (none more cient than those of the Congregational denomination)

have effected a transformation in the ideal of Sunday school instruction. The way is now open to fit the Sunday school for its great and vital task of educating religiously and morally the children of our nation. Teachers need to be chosen and trained so that Sunday school education shall not be isolated from and inferior to general education, the subject matter and arrangement of courses of study need to be adapted to the successive stages of child development, the methods of instruction need to be in accordance with the best principles of psychology and pedagogy, and the general conduct of the schools needs to be perfected.

To accomplish these things will require time. The progressive leaders who have shown us a new Sunday school ideal and opportunity must continue their labors, for only by thought, effort and experience can the ideal be achieved and the opportunity fulfilled. No uniform graded curriculum is practical. Schools of one kind will be equal to an elaborate curriculum, with many grades and highly developed courses of instruction; schools of another kind will require a simple curriculum. Each kind of school will adopt the system of instruction that its officers and teachers think best for their school. Any courses of lessons which meet the needs of the school will be used, whether prepared by the International Lesson Committee, by private individuals, or by denominational or independent publishing houses.

Meanwhile, all Sunday school workers may and should co-operate in the International Sunday School Association. The unity of the organization no longer centers in a uniform system of lessons, but in a common work for a common cause. The Association has exerted a great influence in the past; it will, by this progressive step, be able to perform a much greater work in the future. May a new fraternity, a new inspiration and a new endeavor accompany the new ideal.

THE CHURCH IN SCOTLAND.

PROF. HUGH M. SCOTT.

The burning religious question in Scotland relates to the victory of the "Wee Frees" by which some thirty Highland ministers, with a small band of followers, have been awarded the property of the whole Free Church. Divisions and heart-burnings fill the land; and even when parliament passes the law now under discussion it will be long before the bad effects of this legal decision disappear. A premium has been offered every disgruntled group in a church to claim the property in the name of the "legal Free Church."

I had various interviews with old friends such as Dr. Orr, of Glasgow; Dr. D. Forrest, of Edinburgh; and met Dr. Marcus Dodds, young Professor McIntosh, of the chair of theology, Edinburgh, and others. Dr. Orr has a new book in the press on "The Old Testament and Higher Criticism," proof-sheets of which he showed me. It approves some of the positions taken by his colleague, George Adam Smith. The Edinburgh professors thought some of our American men swallowed German theology indiscriminately, and do not masticate it critically enough. This applied both to Old Testament theories and the adoption of Ritschlian teachings.

Dr. Denny was hard pressed to become principal of Knox College, Toronto, but decided to stay in Scotland. One reason for his stay was the increasing criticism of the New Testament in Europe and his desire to share in it there. We were sorry to miss him; we passed one another on the Atlantic. Dr. Kennedy, of Callender, has accepted a call to the New Testament chair in Knox Col-

lege; and, as the three others of the Faculty there are Scotchmen, that Seminary will be well-manned.

I had a very pleasant visit with Dr. Stalker, a former class-mate, in Edinburgh. I expect that he will visit Chicago next winter, and give courses of lectures for five weeks in our Seminary.

I heard one of the Gifford Lectures on Science and Religion given by Prof. Gwatkin, successor of Bishop Creighton, in Cambridge. His subject was "The Knowledge of God," and he treated it historically. The matter was good but his articulation was so defective that only seven people tried to follow him. He receives $4,500 for ten lectures; only when published will their value appear. In a little interview after the lecture he told us that Lord Acton was the only man in whose presence Dr. Creighton felt himself inferior as a historical scholar. A Scotch friend told me another incident respecting Lord Acton. In connection with John Morley, the latter said if he had been in Oxford under Newman, he would probably have followed him. "No you would not," replied Acton, "for you would soon have discovered him to be a liar." Acton, a liberal Catholic, agreed with Kingsley, that Newman was not sincere in going over to Rome. I was told also that Morley is much less anti-religious than he was years ago, and recently said at a family gathering that he was convinced that culture and civilization must have a religious basis.

In Glasgow, I heard Dr. Alex. White deliver a real *homilia*, a free gospel address, full of pathos, interest and edification. He showed how men can fill churches by preaching Christ in all His fullness and power. He referred to Goodwin, the Puritan divine, as a source of inspiration to every preacher. He said old saints think more about hell than young believers. The heart of his text was: "He *that* delighteth in mercy," and he said he had carried it for

days at a time as a charmed utterance in mind. Once an eminent physician and Christian at the end of a business interview, said, "Hae ye a word for an auld sinner like me?" White was surprised, then said: "He delighteth in mercy." Next day he received a letter telling of the comfort that bit of scripture gave.

The great preachers have largely gone from Scotland—Guthrie, Candlish, Cairns, Norman McLeod, Duff, I heard them all—but there has arisen a generation of preachers whose general average is higher than that which preceded and the pulpits of Scotland were never better manned than now.

Scottish theological professors come from the pastorate; this was one reason given me for their more sifting attitude towards German theories. They study them not only in the light of scientific scholarship, but also in that of the pastor's lamp, and in their relation to the religious good of the church. I have just heard some lectures in the University of Berlin, and tried to put them back into the atmosphere of a Scottish parish, and felt in a measure the change of perspective which the transfer would give.

Perhaps the Fellows from our Seminary would do their best work when abroad by spending the winters in Scotland and the summer semesters at German Universities. I have studied anew on the spot Scotch, English and German general and theological education, and will return home as convinced as ever that for our land and our people our Colleges and Seminaries meet the needs about them as well as those of any other country.

A THEOLOGICAL SEMINARY EXTENSION MO' MENT.

REV. DAVID BEATON, D. D., FOR THE COMMITTEE.

We in the Central West are on the eve of very g changes in our aggressive missionary and educational w The ideas to be put forward in this and succeeding art on the larger work of the Chicago Theological Seminary inspired by the conception of the Seminary as exis purely as an instrumentality for the effective accomp ment of the missionary and educational service of the g West, with all of the spiritual, ethical and social leader which this implies.

As Congregationalists we must get back to cer denominational first principles partly lost sight of lately must reassert ourselves—not against the sentiment of community but against the loss of denominational spirit enthusiasm. We have been too peaceful, too respect too liberal of late. So much so that some of us are not sure that we have anything that the general commu needs very badly or cannot get better from some other b Some of our prosperous friends are rather well-please this and think if the Presbyterians or the Methodist giving the people a stable creed in the one case or a per revival on the other that it saves us the trouble and exp of either or both orders of service.

Yet we have a splendid and a unique tradition, a r and most fascinating denominational record. It is not a the leadership intellectual and spiritual of the early England Colonies and the noble service done by our gious ancestry in college, and state, and society, and le

of which we can justly boast, but in the moulding of the character and in the leadership of this central western empire we can claim a leading part.

The practical question is arising in thousands of our hearts here in the farther West: Is this intellectual and spiritual leadership passing from us? Have we ceased to be aggressive workers and progressive thinkers? Are we satisfied to live on the glory of the past and to accept our religious respectability on the strength of our historical orthodoxy? Are we, in a word, satisfied to play eighth fiddle in the interdenominational orchestra of the nation? Have we neither money nor brains nor self-sacrifice enough to lead where our fathers led, or suffer what our fathers suffered? Has the hero's death and the flame chariot of victory no meaning for us Congregationalists of the west and northwest in the beginning of the twentieth century?

The reader will notice that these questions are put to the churches, pastors and friends of the clientage of the Chicago Theological Seminary, and for two sufficient reasons. First, because it is our duty to put such heart searchings to our own family circle; second, because the issues and problems are western. It is plain to the blindest traveler in the west and northwest that "something is doing" there. Things cannot be run much longer on the old lines of administration and under the old policy and under the old leadership. The watchword of the future here is—"Independent, initiative and central." Our missionary work is curtailed and languishing, our natural leaders are set aside or neglected, the actual achievements won by our workers and thinkers both in church and college are unknown or unrecognized. A new civilization has been created here, new spiritual and intellectual forces have been generated and a new ideal of civic and religious life and thought has arisen which finds little sympathetic under-

standing and little practical support in the methods an ideas controlling much of our connectional movement.

The practical question occurs: "Who is responsible fo the guidance and use of these new forces in the west?" No any one of the several societies, not any individual church college or pastor, but yet somebody must be, for they are the combined product of our finest spirit, our ripest culture and our noblest self-sacrifice. These are no mere rhetorica terms. These forces are the fruits of heroism in pastor an missionary and college teacher in the outposts, the frontie loneliness and social deprivation. The heart's blood o your best New England culture, the purest sentiment an loftiest intelligence of your scholarship and evangelica zeal have made this central west the home of ideals and th fountain of intellectual and moral leadership.

The guide and counselor and utilizer of these ne forces must be some institution having already the confi dence and support of the united constituency of bot church and pastor, college and missionary society, and th nature of whose service is required and demanded by al The Theological Seminary alone fills this bill. But i fulfillment is not and must not be in the spirit of dominatio and assertion of privilege; it must be in the nature of a offer of a new order of service. This explains why we a compelled to consider the larger duty and usefulness of th Seminary by means of an Extension Movement. It onl needs to be repeated that this movement is not inspired b a spirit of criticism either of methods or men, but by a overpowering sense of our responsibility, placed as we are i a position of large trust and the natural and responsib leaders and conservators of this magnificent Congregation heritage. The men we send out into the field are met b financial stringency and intellectual narrowness in th administration of our missions and colleges and churches

ıch a kind that the very heart and soul of their youthful ıthusiasm is crushed and their high ideals rendered impos- ble. There are both wealth and brains in the churches of e central and northwest and we want to discover the rea- ns why they are not both forthcoming for the service of r divine Master. We want to use the intellectual, moral, iritual and financial forces lying in vast abundance around here for the support, control and leadership of the great)blems of our community.

These preliminary words are necessary to explain the nprehensive plans and spirit of the proposed Seminary :tension movement, an outline of which will be furnished our next number. Meanwhile we want the opinions and periences of the churches and pastors and professors and ssionaries of the west on the needs of their fields, the)blems of their work and the solutions they have to offer, that the ideas we hold may be corrected and supple- :nted by the workers and leaders in the field.

THEOLOGICAL CLINIC.

REV. A. M. BRODIE, D. D.

It is proposed to hold a ten days Theological Clinic at the Chicago Theological Seminary in May, 1906, soon after the closing exercises of the regular Seminary year. For a number of years our younger pastors have had a desire to get together for a few days to talk over methods of church and Sunday school work adapted to present-day needs and also to sit at the feet of distinguished teachers as an aid to putting themselves abreast of the thinking of the times.

For two years such a conference, though for a shorter time, was held in the interests of the pastors engaged by the Home Missionary Society; the first at Chicago, the second at Peoria. Both were well attended and proved a pleasure and profit to those present, and resulted in no little blessing to the churches. For two or more years such a conference has been conducted at Andover for the New England Home Missionary pastors with great success.

The Directors of the Chicago Theological Seminary, desiring to extend the benefits and privileges of this School of the Prophets, have decided to provide rooms free of charge in Fisk Hall for those wishing to attend this clinic. As there will be no tuition fee, this important conference will thereby be brought within the reach of all.

At the suggestion of the President, the Executive Committee of the Board of Directors has appointed Dr. F. W. Gunsaulus and the writer to act with him as a committee of arrangements. Already this committee is considering courses of lectures, addresses and topics for discussion. In the next issue of the QUARTERLY the program will be outlined.

It is hoped that the State Home Missionary Societies may see that it would be money well invested to defray at least a part of the traveling expenses of their missionaries to this gathering.

Let it be clearly understood that this conference is not alone for Home Missionary pastors but for all who wish to avail themselves of this valuable opportunity.

All pastors desiring to take advantage of the generous arrangement provided by the Seminary should apply early for assignment. Applications should be made to Rev. J. J. Martin, Ph. D., 45 Warren avenue, Chicago.

Extracts from a few of the many letters received commendatory of the proposed clinic are herewith sub-joined:

"I have yours relative to the 'Theological Clinic' which you propose to hold next year. * * * There is no use hiding the fact that the men need a training of the kind."

H. THAYER, Supt. of Kansas.

"The Theological Clinic is an excellent idea. I shall be more than glad to do anything in my power to help on the good cause. I will place your letter before our Board at the next meeting * * *."

WM. H. WARREN, Supt. of Michigan.

"In reply permit me to say that I congratulate the committee on the felicitous plan for a May School of Instruction and Methods, and assure you of my hearty co-operation and inclination to help as I can in the matter. I will be delighted to see it a success * * *."

E. W. CURTIS, Supt. of Indiana.

"I am much interested in your plan of a ten-day Clinic for Soul Physicians. It's a fine idea, I think, because it utilizes that splendid Seminary plant for so much of what has been unprofitable time. * * * The proposed plan will be a fine thing for all ministers who can avail themselves of it * * *."

GEORGE R. MERRILL, Supt. of Minnesota.

"The plan you have on foot for ten days at Chicago Theological Seminary is most excellent. I learned from the eastern secretaries that a similar movement at Andover was a great success * * *."

"The plan of a Theological Clinic is fine. * * * I should personally

be glad of such an opportunity. Many of our men would doubtless be gla to avail themselves of the privilege * * *."

H. W. CARTER, Sec'y of Wisconsin.

"I think the suggestion of a Theological Clinic most timely and pract cal. I shall be very glad to encourage our pastors to attend. I trust will give them not only an intellectual inspiration and new vision but spiritual unction. Such an experience ought to rejuvenate them and pos bly add fifteen years to their active ministry. * * * I shall be glad t do anything I can to advance such an enterprise."

W. H. THRALL, Supt. of South Dakota.

CHICAGO COMMONS—A SOCIAL SETTLEMENT.

GRAHAM ROMEYN TAYLOR.

With the settlement idea and its exemplification as lived out at Chicago Commons the readers of THE SEMINARY QUARTERLY are doubtless familiar through the repeated statements of the Warden therein and through the visits that students, graduates and friends of the Seminary have made to the settlement house. It is the purpose of this short article to indicate in very brief manner some of the newer developments of the work and extensions of its first activities, to give to those who have not been able to keep in touch with it a little glimpse into the growth and achievements that have taken place through the co-operation of the settlement residents and their neighbors. For the information of those to whom the inception of the settlement and its relations with the Seminary is an untold story, and with the forbearance of those to whom it has been so frequently told, we will first repeat in as few words as possible the essential facts.

In fulfillment of Professor Taylor's purpose from the time he took the chair of the sociological department that there should be a social settlement to afford field work, opportunity for pursuing laboratory method, he founded in May, 1894, Chicago Commons. Its aim has been well summarized in the articles of incorporation "to provide a center for a higher civic and social life, to initiate and maintain religious, educational and philanthropic enterprises and to investigate and improve the conditions in the industrial districts of Chicago," while the following words are indicative of its spirit: "We, who are at Chicago Commons to share

the common lot, choose to live for our own and others' [illegible] a where we seem to be most needed rather than where th neighborhood is supposed to offer the most of social p[illegible]rs. tige. We are here to be all we can to the people an[illegible] to receive all they are to us as friends and neighbors. We assume the full obligations and claim all the rights of citizenship in a community with whose interests we identify ourselves, whose conditions we share, and for whose home happiness, material welfare, political freedom and social privilege and progress we try to do our part." Around a little group of permanent residents is the larger household of those who come for a few weeks or months either to pursue academic research in sociology or to obtain the broad culture of a personal horizon that reaches out of and beyond the narrow confines of one small class or circle of society. The fine and serviceable building into which the work has gradually and naturally grown around neighborhood needs has been all but paid for—a total cost of $65,000—through the generosity of the large number of friends who have rallied around it from all ranks of society and diverse affiliations of faith from the city and many states. And in the same way has the work been maintained, for there has been no appropriation from the Seminary funds and no single source of assured support. But a cause for very great encouragement is found in the fact that the neighborhood contributes about $2,000 of the $12,500 needed yearly through their club fees and through occasional appropriations from club treasuries toward the needs of sister organizations as, for example, the help the adult chorus renders the children's chorus. The building is shared by the Tabernacle church, in the pastorate of which Professor Taylor and Rev. Victor L. Greenwood, of the class of 1902, are associated, and which maintains its independent, self-governing life and service in co-operative and reciprocally advan-

tageous relations with residents and activities of the settlement.

One of the most interesting lines of work developed during the more recent years is the Children's Church, of which Rev. Henry F. Burt, of the class of 1903, and superintendent of the Tabernacle graded Bible school, is the pastor. This unique institution is very successful. With its service not unlike that of the regular church service, the children have their own choir and regularly appointed members to receive the collection, while specially selected hymns and simple talks, frequently illustrated by object lessons, bring everything well within their understanding. The use of the stereopticon to help in telling Bible stories finds especial appreciation. Another idea that is working out well in connection with church work for the older members of the Bible school is the "confirmation class" conducted by Mr. Greenwood. So firmly is it intrenched in the minds of many of our Norwegian neighbors and others of Lutheran antecedents that the way into the fold of the church must be through a process of confirmation. Mr. Greenwood has given this name to the class he meets once a week, during a considerable period of time, of those who are preparing to unite with the Adult Church at the next communion.

During the summer the settlement work takes on a very different form from that of the winter. To a considerable degree the club or class meetings in the house are replaced by efforts to see that as many as possible from our crowded area are given a little breathing spell in the country. Camp Commons, on the banks of the Fox River just north of Elgin, affords about 200 boys and girls a two weeks' outing long looked forward to and long remembered. It accommodates a group of about forty at a time, and the month of August is entirely given over to the girls. Picnics for the

day and outings through other agencies are also arranged.

The small playground across the street from the settlement has until this year been supported exclusively by the settlement. But through the efforts of the warden and the financial co-operation of many in the neighborhood an arrangement was made to place it under the direction of the Special Parks Commission of the city. Under its control the hope is that better grounds and equipment and a larger force of attendants may be provided in the future. The ground upon which the playground is now located has been secured by the Board of Education for the erection of a fine modern school house, equipped with assembly hall, play spaces and other facilities for social work. This will no unlikely have considerable effect upon the activities at the settlement center. But it is the settled policy of the residents that just as fast as the people in their corporate municipal capacity make provision for the steadily advancing and higher needs of neighborhood life the settlement is glad to give way and abandon any of its lines of work for new ones not yet undertaken by the city, hailing each opportunity to join in co-operative effort for the success of the people's own enterprises. In this way many of the educational classes formerly conducted by the settlement have been given up as the work of the night public schools has advanced. The settlement is at present providing space and attendants for a branch of the Public Library, in the hope that a demand may be stimulated that will result in the establishment of a permanent and well-equipped branch library and reading room.

Readers of the QUARTERLY are perhaps familiar with many of the other and older lines of work.

Mention should be made, however, of the continued success of the kindergarten, both winter and summer, and of the Kindergarten Training School which Mrs. Bert

Hofer Hegner conducts at the settlement house. The Seventeenth Ward Community Club is still successfully active in keeping the politics of the district in a state of redemption almost never dreamed of in the old days. It is hoped that the day nursery may be supplemented by one sorely needed to take care of the children of mothers who are obliged to work until late at night scrubbing downtown office buildings. The boys' and girls' clubs and the expert service of Mr. Burt as a probation officer of the Juvenile Court are doing more than ever for the child life of the neighborhood, while the manual training, gymnasium and domestic science classes appeal to older ones as well as to the children.

The Woman's Club continues to be one of the most successful organizations meeting at the house, and work in elocution and music, especially the latter, attract many of the young people. The Saturday Night Neighborhood Social furnishes a place and time for every member of the families invited to join in the general cheer and festivities.

Correspondence regarding the settlement may be addressed to the resident warden, Professor Graham Taylor, Grand Avenue and Morgan Street, Chicago.

THE COMMONS magazine, edited by Professor Taylor, has gone through a period of very great progress and development during the last year or two. Founded several years ago to fulfill the purposes of a bulletin of the work of Chicago Commons and of a general organ for the settlement movement, it has recently been enlarged both in form and scope, and although still looking at "life and labor from the social settlement point of view," it has marked out for itself the unique field, covered by no other periodical, indicated in its sub-title: "For Industrial Justice, Efficient Philanthropy, Educational Freedom and the People's Control of Public Utilities." Committed to the advocacy of no

one panacea for the evils of our industrial system, it seeks to promote brotherliness, sane action and a spirit of fairness in place of the bitterness and strife that is so much in evidence on both sides of the industrial line. THE COMMONS believes that the ethics of Christianity were meant to be lived out in the industrial and business world just as much as in the sphere of family and personal life. To its timely editorials upon the industrial issues of the day it adds reportorial comment upon various trade agreements and arbitrations that are furnishing us with examples of peaceful settlement of industrial differences, the movements for co-operation and democratic welfare work among employés, the progress of organizations both of trades unions and employers' associations and many other influences at work in modern industrialism.

Efficient philanthropy, the kind that not only brings relief to the poverty-stricken, but works toward a better day of social conditions that shall render charitable relief more and more unnecessary through the wider reign of justice, finds an ardent exponent in THE COMMONS.

Under Educational Freedom the magazine discusses the public school system and its training for citizenship insists on a maintenance of freedom from sectarian influence and urges its further social extension to meet the needs of neighborhood social centers.

Emancipation from the high-handed rule of our more corrupt public service corporations THE COMMONS believes to be through the people's control or ownership of public utilities, a movement that is in line, moreover, with the present tendencies toward co-operation and democracy. The betterment of civic conditions and municipal politics claims large space each year in the magazine.

In addition to the articles and other discussions upon the foregoing lines of industrial, social and civic betterment

[redacted] continues its special interest in the social
lement movement, devoting a department to news notes
the various settlements throughout the world and con-
ing nearly every month an illustrated article describing
work of some typical settlement.

The circulation of the magazine is very steadily increas-
among people of progressive thought and intelligent
rvation along social lines, and its circle of readers now
nds into every part of the United States and many
ign countries. The subscription price is one dollar a
r, and communications may be addressed to THE COM-
S, 180 Grand Avenue, Chicago.

SEMINARY NOTES.

The fall period of the forty-eighth session of the Chicago Theological Seminary begins Wednesday, September 27, 1905.

Professor and Mrs. E. T. Harper, who have been spending the vacation in Europe, report "fine voyage. No seasickness. All well." The professor plans to be here at the opening of the year.

Professor H. M. Scott and family are touring Europe and the Orient. Professor Scott is an observant traveler, as his article in this issue indicates.

Professor Graham Taylor has visited the Pacific coast, where he had a most enthusiastic reception. His lectures in the Summer session of the University of California were greatly appreciated.

Dr. Charles J. Little, President of Garrett Biblical Institute, will give a two hour elective in "Historical Theology" in the first period. Subject: "The History of Doctrine."

President Charles Cuthbert Hall, of Union Theological Seminary, will deliver the Alden Lectures on Mission. The five lectures will be given during the first period, probably in November.

Professor James Stalker, of the Free Church College, Aberdeen, Scotland, is expected to give a course of lectures on the New Testament during the last period, and to have a prominent place in the faculty of the Summer School.

The courses of lectures as outlined by Dr. Gunsaulus give promise of an exceedingly profound and comprehensive study of the Science and Art of Preaching. His work

will begin at the opening of the first period and continue three hours a week throughout the year.

Professor Kraft writes from across the water a characteristic letter in German from which the following quotation is translated:

"We stayed three days at the German Young Men's Christian Association in London, and made the acquaintance of the two young men who are coming from there to the Seminary in the fall. We visited the magnificent Christian Home for Waiters, where men working in hotels and restaurants find lodgings. I cannot express how satisfied I was with my visit. I was among brethren. So much love and kindness I never expected."

Rev. Herbert W. Gates, who was graduated from the Seminary in 1894 and has ever since been identified with it, has resigned his office as Librarian and accepted a position with the Religious Education Association. While the Association is to be congratulated on securing the services of Mr. Gates, his resignation deprives the Seminary of a most efficient librarian. One of the most helpful gifts to our Institution would be an additional library endowment sufficient to enable us to secure permanently one whose qualifications and devotion have brought the Library up to its present efficiency. Mr. Gates, however, retains his deep interest in the Seminary and will continue his greatly appreciated course of lectures in the department of Religious Pedagogy.

From among the many testimonials to the ability and qualifications of our new Instructors and Lecturers we give space to a few letters from old friends of the Seminary. The Executive Committee is to be congratulated on having secured the services of men so universally and enthusiastically commended

Rev. Charles Cuthbert Hall, D. D., President of Union Theological Seminary, was a very successful pastor in Brooklyn, New York, and went from the pastorate to the Seminary. He is a man of all-around information, and especially strong in his magnetic personality, sympathy with all forms of Christian work, and winsomeness as a public speaker. Two years ago he became Haskell lecturer to India, succeeding Dr. Barrows and Principal Fairbairn. He was so popular with all classes that he has been reappointed Haskell lecturer to India. His lectures are improving and character-building.

HUGH M. SCOTT.

Professor James Stalker, D. D., has been a leading pastor and scholar in Scotland for thirty years. He was Fellowship man of his class in the Theological College, Edinburgh. He was pastor of a large church in Kirkcaldy, and then went to St. Matthews, one of the strongest congregations in Glasgow. His books are widely known—the Life of Christ, Life of St. Paul, *Imago Christi*, Yale Lectures on Preaching, and Life of Knox. He is now professor of Church History in the Free Church College, Aberdeen, but has ever kept abreast of all New Testament studies. He is a man of rare preaching and intellectual power. His New Testament teaching will be positive and instructive as well as critical.

HUGH M. SCOTT.

Chicago Theological Seminary is to be congratulated on having secured Rev. Frederick W. Ellis as associate professor in Biblical Literature. Professor Ellis was one of the most popular and most successful teachers in Washburn College. He has the faculty of getting his students to read and think, and his class-room is alive with interest He is a friend to each of his students; one to whom they go for advice and help. He inspires trust and confidence. In personality he is dignified and strong, and he is loved by all who know him. It is a rare privilege to count Professor Ellis as a personal friend. While Washburn has lost one of her best professors, the Seminary has found a man of sterling worth who will prove his value in the class-room and in the varied life of his new environment.

HENRY F. BURT.

Chicago Commons.

Professor Clarence A. Beckwith, D. D., is one of the world's few natural teachers. He draws the subject out of the pupil's own mind by most skillful use of the Socratic method. The subject lives and grows before the class from hour to hour and day to day. Whoever studies under him knows what he believes and why he believes it. He is able to see the relation of element to element in an organic whole. He also acquires a great

ıal hold upon his students. They look to him as a guide and friend. is the qualities which under favorable conditions would make him the of a school; that is, a teacher whose pupils go out with a distinctive ess and a way of looking at things which marks them off from the dis- s of any other teacher. He has always been very successful in develop- scholarly interest in those who already have it, and in creating such an rest where it has not been manifested before. He is pre-eminently acher, and Chicago Seminary is extremely fortunate in securing him as Professor of Theology.

WM. DE W. HYDE.

resident of Bowdoin College,
Brunswick, Maine

It gives me much and deep satisfaction to know that my friend and former upil, the Rev. James J. Martin, B. D., Ph. D., has been appointed to act s Dean of the Christian Institute and Instructor in the Bible in connection ith the Chicago Theological Seminary. That Dr. Martin has made is mark as a student is evidenced by the facts that he gained the Seminary ellowship at the close of his Theological course, and that in the two years e spent in Germany he secured the degree of Doctor of Philosophy from ne of the most important universities.

To his scholarly instincts and abilities Dr. Martin adds definite and ost promising gifts as a public speaker. And behind all these equipments e carries a warm and Christian heart. His strong evangelical convictions nd sympathies were evident to all who knew him and brought him nusual success as a pastor and preacher even during his student days. He has a tactful and gracious manner. Enthusiasm is in his eye and indliness in his smile.

That Dr. Martin is well fitted for this important post I have not the ightest doubt. And I hope he will, though so young, receive the confi- ence and earnest support of all friends of the great and well beloved Chicago Theological Seminary.

W. DOUGLAS MACKENZIE.

President Hartford Theological Seminary,
Hartford, Conn.

SPECIAL ANNOUNCEMENTS BY THE NEW PROFESSORS.

THEOLOGY.

PROFESSOR BECKWITH.

The work with the senior class in Systematic Theology will take up the study at the point contemplated for the first period of the coming year. Clark's *Outline* will be followed in its suggestion of topics for exposition and criticism; at the same time other treatments in the same subject will be used for reference. Every question will be investigated in the light of both past and present controversies in the church. In order that the point of view of individual students may be disclosed and their difficulties met, discussions in the class room will be continually invited. The aim is to develop a theology which is Christian, and which may therefore later be of use to the preacher and pastor.

The Elective course in the Department of Theology for the first period will have Ethics for its subject, and will first discuss the Greek, Early Christian, Medieval and modern conceptions of life. This will be followed by consideration of the nature of the good and the bad, the highest good, pessimism, evil and theodicy, duty and conscience, egoism and altruism, virtue and happiness, the relation of morality to religion, and the freedom of the will. The course will pursue lines marked out in Paulsen *System of Ethics*, with constant reference to other works on the same subject. The purpose of this study is to ascertain the meaning of those ethical ideals which it is the aim of the gospel to produce, which also must serve as funda

mental principles and criteria in the organization of Christian doctrine.

NEW TESTAMENT COURSES.

ACTING PROFESSOR VOTAW.

For the Middle Class.

The Apostolic Age. 5 hrs. a week.

A study of the life and work of the first Christians as described in the Acts of the Apostles and the Epistles of Paul, concerning the geographical spread of Christianity, the growth of the spiritual and universal conception of the Gospel, the earliest forms of church organization, the primitive religious rites and worship, the fundamental ideas and teachings of the first Christians, and the divine guidance.

The Elective Course.

The Parables of Jesus. 2 hrs. a week.

An interpretation of Jesus' parables, including a study of earlier Jewish parables, the purpose of Jesus in adopting this mode of instruction, the characteristics of Jesus' parables, the relation of the parabolic teaching to His other teaching, and the special value of Jesus' parables for present-day religious and moral instruction.

SCIENCE AND ART OF PREACHING.

PROFESSOR GUNSAULUS.

INTRODUCTORY.

Two Conversational Studies on The Call to the Ministry.

Three Courses of Lectures, with Questions and Answers on Stated Days.

COURSE I.—THE HISTORY OF CHRISTIAN PREACHING.

One lecture each week to juniors (open to all students).

(a) Preaching in New Testament Times.

(b) Preaching of the Early Fathers.
(c) Preaching in Middle Ages.
(d) Preaching in Reformation Times.
(e) Preaching in Recent Centuries.
(f) Preaching in Our Own Times.

COURSE II.—THE SERMON AS THE PREACHER'S INSTRUMENTALITY.

(a) The True and Adequate Conception of It.
   1. An utterance of life personal.
   2. An utterance of life altruistic.
(b) The Growth of It.
   1. Germs and their culture.
   2. Experience and its product.
   3. Gathering of fruitage.
(c) The Expression of It.
   1. The rhetorical expression.
   2. The textual expression.
   3. The adaptive preparation.

COURSE III.—THE PREACHER'S RELATION TO HUMAN LIFE AND LIFE'S HIGHER DEVELOPMENT.

(This, as also Course II., will require sermons to be submitted and examined, as well as heard, from each student.)

(a) His Relationship to Reform.
(b) His Relationship to Literature.
(c) His Relationship to Science.
(d) His Relationship to Education.
(e) His Relationship to Art.
(f) His Relationship to Humanity in Failure.

LITURGICS.

REV. WM. E. BARTON, D. D.

The course of the session of 1905-6 will consist of twenty lectures on the "Conduct of Public Worship and Practical Problems of the Pastorate."

OUTLINE.

The Minister in the Pulpit.
The Minister in Prayer.
The Minister and his Sermon.

The Minister as an interpreter of truth and a leader in worship.
The Minister and his Bible.
The Minister in the Prayer Meeting.
The Minister and his Hymn-book.
The Minister at the Altar.
The Minister at the Grave.
Ths Minister and the Evangelist.
The Minister and the Child.
The Minister and his own body and soul.

So far as time will permit, there will be exercises and drill in the selection and treatment of texts appropriate for the special services considered; the preparation of orders of service, and the submitting of illustrative material.

THE GERMAN INSTITUTE.

PROFESSOR O. H. KRAFT, A. M., DEAN.

The outlook at the beginning of the fall period, September, 1904, was quite gloomy. Only one student entered the Institute at that time, making a junior class of one member. Before the close of the year two others entered this class and one new man came to the senior class. The whole attendance for the year was ten.

All the students showed marked progress in the art of preaching. The relations between the professors and the students were of the pleasantest character. Peace, harmony and mutual understanding reigned in the Institute. When one of the juniors instituted Sunday afternoon services in German in the county hospital, several of the others assisted him, one taking charge of the musical part of the service.

While the outlook a year ago was very gloomy the prospects for the next year are better than ever. Eight young men have either made application for admission or have declared their intention of doing so. Four come from London, Eng., where they were members of the German Young Men's Christian Association.

By the termination of the work of Prof. Fox it became necessary to appoint a new Associate Professor. He was found in the person of Rev. H. Obenhaus, a graduate of Oberlin. Prof. Kraft, who returned from his European trip enthusiastic over his experiences and in good trim for the work awaiting him, met his new colleague and in company with Dr. George laid out the work for the coming school year. An important change was made. Prof. Kraft will

ke the chair of New Testament literature and interpretaon, while Associate Prof. Obenhaus will take charge of listorical Theology and some branches of Practical Theoogy. When a student of the University of Leipsic, Prof. Kraft gave much time to the study of the Classics under the wo great philologists, F. W. Ritschl (Latin) and Geo. Curtius (Greek).

Dr. Eversz writes the following letter about Prof. Obenhaus' appointment:

Rev. Hermann Obenhaus, who succeeds Prof. Fox in our German Institute, is a native of Westphalia, Germany. As a youth of sixteen he came to Baltimore to engage in business, which a few years later brought him to Chicago. Attracted to Union Park and Leavitt Street churches by their spiritual life and power, he became a member of the latter. Under the influence of Dr. Pruden more than perhaps anyone else, he entered our Seminary and graduated from Oberlin Seminary in '92, having divided his time between the two Institutions.

After a very successful year in the pastorate at Prescott, Wis., where the church was revived after being closed for eight years, and preaching afternoons to Germans of the second and third generations, he felt his needs so much that he went to Madison University, Wis., and took the full College course there. Doing some special work in Hebrew, he so commended himself to the head of that department, that he was repeatedly urged to devote himself to the work of assisting more advanced students in the University, who desired to get a knowledge of Hebrew as illumined by German and French scholarship. But Mr. Obenhaus returned to his charge at Prescott to the great satisfaction of the people. After five years of faithful work he felt the need of a change. A year spent in Wiser Academy gave it, and he then took up work with the mission church at W.

Superior. After three happy and fruitful years of work, he resigns to take up work in our Institute.

Believing that his fidelity, worth and scholarship will win him good success, we congratulate the Institute and the churches on their acquisition.

M. E. Eversz.

THE OUTREACHING INFLUENCE OF THE DANISH-NORWEGIAN INSTITUTE.

PROF. R. A. JERNBERG, DEAN.

While it is not always possible to determine all the results of any religious work, it is still our privilege to trace for our encouragement some of the lines into which our endeavor has gone out for the blessing and help of our fellow-men. The influences of the Danish-Norwegian Institute of our Seminary have reached to the ends of the earth through the labors of its graduates during the twenty-one years of its existence, and to describe the many ways in which this influence has found expression would need a much larger space than is allotted to us in this place. Perhaps a single instance may suffice to show how the Institute is reaching out to win the Scandinavians in America for the kingdom of Christ, and to bring them into fellowship with His people.

Those of our graduates who are engaged in the work of the ministry in the West early realized the need of co-operation and fraternal sympathy in their work, and therefore at the invitation of their former teachers in the Institute they gathered in the Seminary several years ago and organized an association of the Danish-Norwegian Congregational churches in the West. A similar association was organized in the East the following year. These associations have united this branch of Scandinavian free churches in several interesting and very useful enterprises. The most prominent of these are the publication of their weekly newspaper, *Evangelisten*, and the home missionary work conducted in large tents during the summer months, largely by the aid of our students and graduates.

Some years ago when the scanty receipts of the Congregational Home Missionary Society compelled its officers to send out the word to its superintendents, that no new work must be undertaken, it occurred to the Scandinavian brethren in the Western association mentioned above, that possibly they might themselves look after this end of the work among their own people, and accordingly they organized The Gospel Missionary Society for this purpose. The income of the society was less than two hundred dollars the first year, but has now risen to over one thousand a year, so that it is able during the summer to keep no less than half a dozen missionaries in the field with three large tents which have been donated to the society for this work. The missionaries will select some Scandinavian colony on the prairies of Minnesota or the Dakotas, or some settlement in Wisconsin, where there is not yet any church or services in the Norse language, and there they will quietly pitch their tent and gather the people to worship. The novelty of the enterprise secures immediate attention, and usually the missionaries are received with the greatest kindness, though there are exceptions to this rule also. Thus one of our missionaries writes in a recent letter: "I have been exposed to grievous persecution in this place. I have visited many hundred homes, but I have never been thrown out before I came here. I was received as a robber, was sworn at and called the worst names in the language; but it is well to have a little of the mind of Jesus, so that we are able even to bless and pray for those who curse and persecute us."

But such experiences are not very common and they are more than offset by others which fill the missionaries' hearts with joy. Here is a letter from one of our students: "I have been with O—— a week, and have had a glorious time here. The farmers drive several miles to come to the

meetings, after having worked hard all day long. The meetings do not close till late. The people will not go home. It is difficult to get about, as it is very dark at night. Many of them do not get home till one or two in the morning. Yes, it is wonderful how God works. Tomorrow—the Fourth of July—we pitch the tent, and a great meeting will be held in it. We hope and pray that many sinners may bow at the feet of the cross."

The missionary quoted above describes some of the sults of this work: "'The Lord has done great things for for which we are glad.' God began to save sinners en we pitched the tent in L. V. When it became too ld to use the tent we got the Lutheran church and con- ued meetings there and round about in the houses. d's Spirit has been near all the time, so that at nearly ery meeting we have seen sinners surrender themselves God. The Lord has advanced His cause in spite of per- cution and opposition from priests and other religious ople, as well as from the devil and the world; 'but if d be for us who can be against us?' says the apostle."

It is interesting in conclusion to note, that in the place ferred to in these letters, a Norwegian Congregational hurch was organized at a recent visit from one of the pro- ssors of our Institute. Other churches have come into eing in the same manner, and their pulpits are at the resent writing filled by graduates of the Institute.

THE SWEDISH INSTITUTE.

PROF. FRIDOLF RISBERG, DEAN.

A Scandinavian Department was opened in the Seminary in the fall of 1884, with one Danish professor, one Norwegian and one Swedish student. This department was divided into two, a Danish-Norwegian and a Swedish Department, the following year. I was called by the Seminary to take charge of the Swedish Department, and came from Sweden in September, 1885. In the beginning I was alone as a Swedish teacher, and the students had some studies in the special course, which at that time was in the English Department. The Swedish had then a four years' course, but afterward it was shortened to a three years, as it now is.

After three years, Rev. D. Nyvall, pastor in Sioux City, Iowa, was called by the Swedish Evangelical Missionary Covenant as an assistant teacher, and then the students could have the whole course in Swedish, except a few hours of Old Testament and Practical Theology, which they had, and still have, both in English and Swedish. After two years of acceptable service, Professor Nyvall left the Seminary, and Rev. M. E. Peterson, pastor in Stromsburg, Nebraska, was called to be his successor by the same Missionary Covenant. The Swedish Department was connected with that association from its beginning during six years, 1885 to 1891.

There were fourteen Swedish students the first year. The number increased to forty-one in 1893, but afterward went down to eighteen. They now number twenty-seven.

The students in the Swedish Department pursue both elementary studies, as language, history, etc., and, mostly

logical studies, in Swedish and English. Besides their ıching in the class-room they also preach in the Swedish hlehem (Congregational) Church, which is an outcome heir mission work near the Seminary. Professor Peter-, who is the pastor of that church, conducts their meet-s there. They also do field work in other parts of cago and vicinity as pastors, Sunday school teachers,

Two years ago the Swedish Department was organ-d as the Swedish Institute of Chicago Theological ninary, directed by its own council, consisting of nine mbers. The Swedish congregational churches are now ected to support by paying, partly at least, the salary of assistant Swedish professor.

The Swedish Department, or Institute, has during the nty years it has existed received 242 students, mostly edes, but also some Finns, Norwegians and Danes. Of se students 159 have been graduated. Twenty of its former dents have gone out as foreign missionaries to Alaska, ina, Japan, India and Africa. Four preach to the Finns America, and some have Christian work in Sweden and rway. About 150 preach the gospel to Swedes in the ited States and Canada. Twenty-one are deceased, of om one died in West Africa, and three were murdered in ina in the Boxer riots in 1900.

THE CHRISTIAN INSTITUTE.

REV. J. J. MARTIN, PH. D., DIRECTOR.

OPENED NOVEMBER, 4, 1901.

The object of the Christian Institute of Chicago Th logical Seminary is to provide fit candidates with s instruction and practice as will prepare them for intelli Christian service in avenues other than preaching. Preac may develop in its hands, but it is not the purpose of Institute to encroach upon the regular work of the Semin Being a part of the Seminary, and in conjunction the Faculty who are its first and warmest supporters, Institute aims to offer courses such as will meet the nee of variously prepared candidates for Christian service and supply the growingly felt demands of the middle-west a west with properly and thoroughly equipped worke There is a crying demand for a force of workers to do wor which cannot be covered by the sermon or by the orderly conducted worship hour. There is an urgent need for well trained missionaries, Bible school workers, deaconesses pastors' assistants, leaders of young peoples' societies parish visitors, personal workers. It is with the view o meeting this need that the Christian Institute was established and the Seminary earnestly requests pastors to introduce to the directors young men and women who are qualified and have the grace for these duties.

While this is the first duty and intent of the Institute it is hoped that it will so develop as to serve the Kingdom of God in other ways. Through the Institute the Seminary will endeavor to assist the churches in evangelistic effort and to furnish inspirational and educational advantages fo Bible school superintendents, teachers, and other Christia

rkers who will gather in and around it, will express to the mmunity in which it works the love of God in such forms exigencies shall require.

A larger hope entertained for the Institute is that rough it the Seminary may become a greater and more ractical help to the churches in the constituency. A ovement is already on foot to bring early next spring all e Home Missionary pastors to the Seminary and provide r them a two weeks' treat of spiritual inspiration and tellectual food. This, however, is but the beginning of the hings which the Seminary expects to accomplish in this ay for the churches. Through the Institute the Seminary urposes to identify itself more closely with the evangel- tic and nurture needs of the churches. It hopes through he Institute to go out through the various states and con- luct gatherings for the purpose of Bible study, the deepen- ng of spiritual life, and the ingathering of those who are ot yet identified with our Lord. In the performance of hese needy tasks, the Seminary prayerfully solicits the co-operation of pastors and churches.

Applications for admission to the Institute and for other information regarding it should be addressed to the Director, Rev. John J. Martin, Ph. D., 45 Warren Avenue, Chicago.

CHRISTIAN WORKERS' COURSE.

1. Introductory Course.
   a. Lectures answering the general question, How did we get our Bible?
   b. Lectures on the Authority of the Bible.
   c. The Geography of Syria and Palestine, with a study of the manners and customs of the people.
   d. New Testament Greek. Special attention given to grammar and lexical details.
   e. Biblical Masterpieces. A study of the Bible from the literary viewpoint.
   f. Biblical Hermeneutics.

III. Theology.
- a. Apologetics and Evidences.
- b. Systematic Theology.
- c. Theology and the Old Testament.
- d. Theology and the New Testament.
- e. Christian Ethics.
- f. Philosophy of Religion.
- e. Elective studies in various portions of Theological Study such as the Atonement, the Consciousness of Jesus, etc.

IV. Pastoral Theology, Biblical Sociology, Pedagogics.
- a. Biblical Basis of Pastoral Theology.
- b. Pastoral Theology Proper.
- c. Biblical Sociology.
- d. Pedagogics.
- e. Educational Psychology.

V. Homiletics.
- a. Introductory lectures on the making of a sermon—various kinds of sermons.
- b. History of Preaching, Analysis and Synthesis of a Sermon, Preaching in Chapel.
- c. Study of great preachers, sermons and plans of class criticised in public and in private.
- d. Pastoral work and preaching.

VI. Public Speaking.
- a. Development of expression. Cultivation of vitality and power of expression. Voice culture, action, vocal interpretation of literature.
- b. Vocal expression in preaching. Voice culture, gesture, and the psychology of public speaking. Daily presentation of short sermons.

VII. Sacred Music.
- a. Hymnology and Hymn Tunes. History of hymn literature and church music. Critical study of hymn and tune types. Adaptation of hymns, anthems, etc., to worship.
- b. Singing. Notation, four-part singing and choral studies with piano accompaniment. General principles of voice culture.

Any subject in the regular course is open to pastoral students providing their previous preparation fits them to pursue it. The elective courses are likewise open to them.

PHYSICAL TRAINING.

PAUL A. LEWIS, DIRECTOR.

I. All students rooming in Fisk Hall are requested to end at least two gymnasium classes a week. The class rk is planned to meet the needs of our student body; to rease vitality, to improve co-ordination, to correct sture, and to afford hygienic recreation which is so essen- l to the Seminary student. Physical examinations are quired. Appointments for the same should be made with e director during the first two weeks of the fall period.

II. Normal Classes. Elective. One period per week.

Recognizing the demand for assistant pastors and social tlement workers who can successfully manage a physical partment, we offer the following course to students of the minary and Institutes:

1. Theory. Physiology of Exercise and Philosophy of Physical Training. Gymnastic. Nomenclature.
2. Practice. Practice in Organizing and Conducting Gymnasium Classes and Athletic Teams.

ANNOUNCEMENT ARTIST RECITAL COURSE, 1905-06.

H. AUGUSTINE SMITH.

Fronting Union Park and Ashland Boulevard and just south of Washington Boulevard stands Carpenter Chapel—one of the most beautiful and satisfactory recital halls in the middle West—a hall at once large enough for the great organ or the most powerful voice; small enough for the most subtile shadings and elusive pianissimos.

Here the artist literally has his audience at his feet and absorbed in his performance, for there are no street noises, no late comers on stairs and in corridors, no opera glasses and the call of confections, no intruding stalls and the glitter of raiment and jewels.

The Farrar Memorial Organ dominates the front with a glow of gold, while the richness of its voicing is even more convincing. Who, having once heard, can forget the haunting sweetness of its salicional and dulciana or the dignity and strength of its diapasons?

Artists of the highest achievement have demonstrated the charms of organ and auditorium, among them Harrison Wild, George M. Chadwick, Clarence Dickinson, Louis Falk, James Watson, Wm. Middleschulte, organists; William H. Sherwood and Walter Spry, pianists, and Albert Borroff, Sue Harrington Furbeck and Louis Gaston Gottschalk, vocalists. Following is the artist recital course, season 1905-1906:

October 24th (Tuesday), vocal recital, *Gustaf Holmquist.*
December 7th (Thursday), organ recital, *Arthur Dunham.*

February 6th (Tuesday), cello recital, *Bruno Steindel.*
May 8th (Tuesday), *Commencement Concert.*

ASSISTING ARTISTS.

Mrs. Bruno Steindel at the piano.
Miss May Peterson, soprano.
(Further artists to be announced later).

THE CHICAGO SEMINARY QUARTERLY

Published by the Board of Directors and Faculty of the Chicago Theological Seminary

NOVEMBER, 1905

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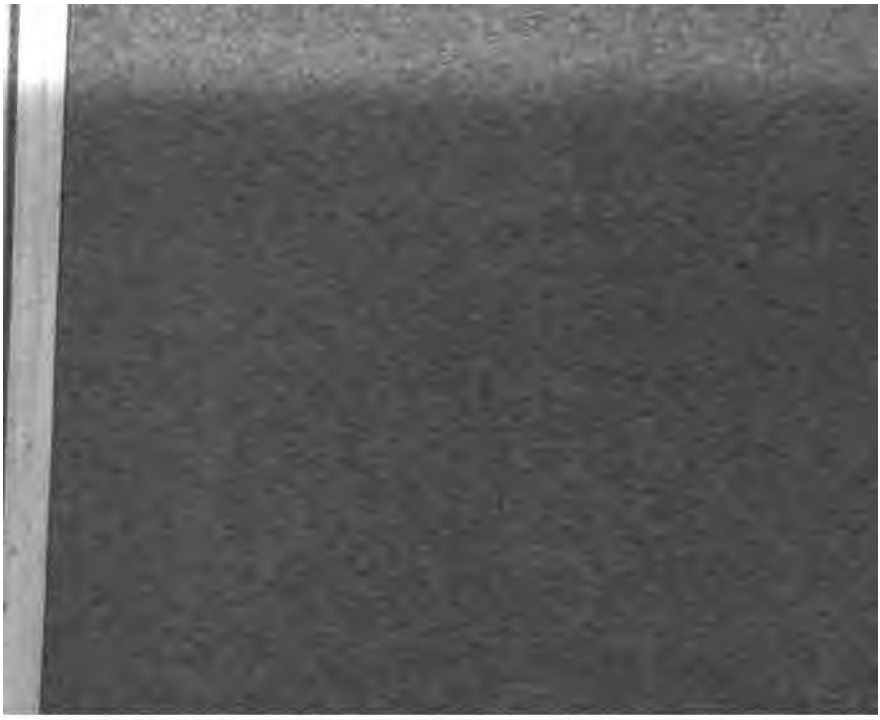

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THE CHICAGO THEOLOGICAL SEMINARY PRESS
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as second class matter.

The present number of the QUARTERLY is briefer than usual that attention may be concentrated upon certain things of vital interest to the Seminary and the churches of our constituency. Underlying our work is the financial problem, the present form of which is here presented. For more than twenty years this Seminary has been maintaining three Institutes for Germans, Norwegians and Swedes. Over $100,000 has been spent in this work, which is national and even international in scope.

Dr. Barton's article shows that all our churches from Maine to California should share in the support of this important and enlarging work.

Our new professor, Dr. Beckwith, sets forth the vital relations of the Seminary and the churches and the kind of teaching which will best unite them in building up Christ's kingdom.

Especial attention of pastors is called to the notice respecting the Triennial Convention. Owing to the basis of representation being changed this year from local to state associations only, it is earnestly desired that the latter bodies will appoint delegates without fail.

The month of May promises to be of the greatest interest to all who can visit Chicago at that time. The joint meetings of the Congregational Home Missionary Society, the Sunday School and Publishing Society, the State Association of Illinois, and the closing exercises of the Seminary, the Triennial Convention and the summer school of the Seminary a day or two after offer a feast of fat things to all pastors, teachers and workers. The Seminary will open all its doors to alumni and other visitors and extend a hearty invitation to them all to rest, study and gather inspiration with us and with one *another.*

THE FUNDS OF THE SEMINARY.

W. W. BAIRD, ESQ., TREASURER.

The following statement is made so that the friends may know the general financial situation of the Seminary:

1. Productive investments for student aid, fellowships, lectureships, prizes, etc., $108,070.67.

2. Library, $22,688.75.

The annual income from these investments is devoted exclusively to the purposes for which they were given. The Seminary is able to aid students, improve the library, engage lecturers, etc., to the full extent of the income from these funds, but spends nothing beyond for these purposes. There is therefore no annual deficit in these departments.

3. Productive investments for instruction, President's office, Treasurer's office, care of buildings, light, heat, janitor service, etc., etc., $364,570.

4. In addition the corporation holds subscription notes, face value, $47,596.13.

Unimproved real estate conservatively valued at $49,429.25.

This unproductive real estate will be converted into productive investments as soon as possible, thus adding to the resources of the institution.

BUDGET FOR 1905-6.

ESTIMATED INCOME INVESTMENTS available for the current expenses of the Seminary for the year of 1905-6	$27,000	
ent of Rooms (approximate)	3,000	
Total		$30,000
EXPENSES (Estimated).		
Seminary Professors	$22,500	
Institute Professors	9,800	
Library, Special Lectures, Music	2,100	
Fuel	3,000	
Janitors, Janitor supplies, care of rooms, etc	2,800	
Treasurer's office, including management of properties	2,500	
President's office, clerk hire and incidental expenses	900	
Repairs and improvements of Buildings	2,000	
Gas, fire insurance, printing SEMINARY QUARTERLY, incidental printing, stationery, postage, etc	2,500	
Salary of Professor Emeritus	2,000	
Total		$50,100
Estimated deficit		$20,100

REPORT OF ADVISORY COMMITTEE.

On examining the annual report of the Treasurer, the committee finds hat the *expenses* of the Seminary exceed the *income* by about $20,000 per nnum, as the above budget for 1905-6 shows.

According to plans suggested by the President and approved by the xecutive Committee, the committee recommends that the churches in the atural constituency of the Seminary undertake to raise this money to eet the current expenses, as follows:

Educational Society	$ 2,000
Chicago	10,000
Illinois	2,000
Other States	6,000

THE TRIENNIAL CONVENTION.

REV. G. S. F. SAVAGE, D. D.

The Triennial Convention of the Chicago Theological Seminary was from the first a unique and important feature of the institution. It had a vital relation to its establishment and maintenance. Its purpose was to keep the Seminary close to the heart of the churches embraced in its constituency and keep alive in them a sense of their responsibility for its support and care.

To secure this, the first convention, held in Chicago September 26th, 1854, attended by delegates from the states of Michigan, Illinois, Indiana, Wisconsin, Iowa and Missouri, determined its character and appointed a Board of Directors representing the Congregational churches of these states.

The Directors adopted a constitution providing that regular conventions should be held tri-annually, composed, by invitation, of one delegate from each of the Congregational churches in Michigan, Illinois, Indiana, Wisconsin Iowa, Missouri, Minnesota, Kansas, Nebraska, Colorado Dakota and Wyoming, and also of all the Congregationa ministers employed in preaching to the above designate churches, or who are members of the same. At these con ventions held every three years since, full reports wer made of the condition of the Seminary and its work, an Directors were chosen, one-half at each convention, distri buted among the several states and territories of our const tuency, as determined by each convention and serving fo six years but eligible for re-election.

At the convention in 1894, Montana and New Mexic

ere added to the states invited to send delegates and the oard of Directors and the Faculty of the Seminary were ncluded as members of the convention. The above plan of epresentation was continued until 1897. But with the great ncrease in the number of our churches upon the field of our onstituency, and the fact that many of them neglected to appoint delegates, it was deemed advisable to change the method of representation from the churches to the local associations, as likely to secure a larger and more regular attendance of delegates and keep the Seminary in more vital connection with the churches. The constitution was amended in 1897 to read:

"The Board of Directors, in calling the Triennial Convention, shall invite each local association of the Congregational churches of Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Colorado, North Dakota, South Dakota, Wyoming, Montana and New Mexico, to appoint each one delegate to represent the churches of said associations. Local associations, which have a church membership of over fifteen hundred, shall be entitled to elect one additional delegate for every five hundred church members."

The continued growth in the number of our churches in he constituency of the Seminary called for a further change n the method of representation. At the annual meeting of he Board in May, 1904, a motion was made and duly seconded, to substitute for the second and third sentences in section 2 of Article III of the constitution, the following:

"In order to keep the Seminary in vital union with its onstituency the directors, in calling such a convention, hall invite the State Associations of the Congregational hurches of Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Colorado, North Dakota, outh Dakota, Wyoming, Montana, New Mexico and Okla-

homa, to appoint delegates to represent the churches of such State Association. Each such State Association shall be entitled to one delegate, and one additional delegate for every fifteen hundred church members."

The motion was unanimously adopted.

It is hoped that by this arrangement, a *real vital* union between the churches and the Seminary will be maintained, to the great advantage of both.

The Seminary was founded by the churches and for the churches, and in order to accomplish its mission most perfectly and usefully it needs and must have their hearty living co-operation. And to this end, we urge most earnestly the duty and the privilege of each of the Associations to see to it that delegates are regularly appointed in season, and of those who will attend the conventions.

The next Triennial Convention will be held in Chicago, Illinois, Tuesday, May 8, 1906, at 10 a. m.

SUMMER SCHOOL.

The summer school announced in the last issue of the UARTERLY under the head of "A Theological Clinic" will ›en on Wednesday, May 9, 1906, and continue for ten ys, closing May 18th.

The committees are arranging to make this school one the most interesting and most helpful ever held in the terior. Specialists in the Old and New Testament and in e different departments of theological study will be gaged as lecturers. Already a number have accepted vitations to serve. The names of the lecturers and structors will be announced in the year-book number of e QUARTERLY.

The courses of lectures will include instruction in the ience and Art of Preaching, Pastoral Problems, Bible udy, Theology, Church History, Social Economics, etc., th special emphasis on the problems in Christian service ich meet the pastor in his daily work.

All students of the summer school will have free use of e Seminary library, lecture halls and dormitories. The ome Missionary superintendent of Illinois is arranging to ure transportation for ministers on mission fields who sh to attend, in order to place the privileges of the session thin their reach. It is hoped that missionary superin-dents of adjacent states will make, so far as possible, ilar provision. The business committee of the Alumni stitute plans to merge the meetings of the Institute with se of the summer school. This should insure a large endance of alumni.

For full information apply to the President of the minary, 81 Ashland Boulevard, Chicago.

ALUMNI ASSOCIATION.

To the Alumni of Chicago Theological Seminary.

DEAR BRETHREN:—After conference with the Se
President, directorate and faculty we have agreed t
forces for a larger alumni gathering in the spring of

The Alumni Institute will therefore be combin
the new summer school. It will begin in the height
mencement week, Wednesday morning, May 9th. T
tinct and business sessions of the alumni will be held
Wednesday and Thursday.

The joint sessions will continue for ten days,
May 18th. The subjects, speakers, lectures and
will appeal to the personal needs of every alumnus.

The Association of Commencement, the Trienni
vention, the Alumni Institute and the summer schoo
to bring together the largest body of Seminary alum
have assembled in years.

We ask your co-operation and if possible your pr

Yours very truly,

The Business Committee of the Alumni Institu

A. H. ARMSTRONG, *Ch*

THE INTERNATIONAL INFLUENCE OF THE FOREIGN INSTITUTES OF CHICAGO THEOLOGICAL SEMINARY.

REV. W. E. BARTON, D. D.

It must never be supposed that the foreign Institutes of Chicago Theological Seminary comprise a local institution. More than any other department in any institution in America, these institutes may claim an international influence. It is through these departments that Christian America stretches out a hand of greeting, and in that hand the Word of God, to the immigrant from lands where the English tongue is unknown. Through these immigrants all parts of America are affected; and, as not a few of the graduates of these departments come from foreign lands for this training, and return to those lands for their ministry, there is an influence upon populations beyond the sea, and especially upon those families who are contemplating removal to America.

It is of the utmost importance that this fact should be understood. Great harm has been done to the Seminary through the misapprehension of this situation. The sums paid for the support of these departments bulk more largely the annual expenditures of the Seminary, and have caused some groundless criticisms on the alleged score of extravagance by those who did not realize that to all intents and purposes the expenses of the Seminary are the expenses of four separate institutions, with separate faculties. Under the one roof of Fisk Hall is a veritable Pentecost, in which every man hears the gospel in the tongue in which he was born, and from which these same men go forth to preach the gospel to people who understand only those tongues in which they have been instructed.

It is manifest to any one who will think for a moment, that none of the classes in the German institute diminish the necessary expenditure for instruction in Swedish or Norwegian, much less that in English.

Why then does Chicago Theological Seminary undertake this work? Because it can contribute freely the equipment without which under present conditions the work would be impossible. The buildings, the heat, the fixed expenses other than instruction, are the generous annual contribution of Chicago Theological Seminary to this foreign work. It will then be seen how great injustice would be done the Seminary if it were assumed, as sometimes has carelessly been assumed, that the Seminary is enriched by contributions to the foreign work, or that it is extravagant in caring for its own departments in the sum which these departments add to its total annual balance sheet.

Is there a real need of these foreign institutes? The answer is a million immigrants annually arriving on our shores. If any other institution is doing a work which renders Chicago Seminary's work for these immigrants superfluous the directors of the Seminary do not know it. To them the work appeals as a solemn duty, a duty to the whole country and in no special sense to Chicago; a duty involving in its very nature some grave and onerous problems and burdens even if every dollar of the expense were provided for.

Take an illustration from one of these institutes, and not the largest of them, the Danish-Norwegian, which doubtless seems to some good people a quite insignificant though not a very expensive, adjunct to our Seminary work.

Our Danish-Norwegian Department has representatives not only in Denmark and Norway, but as far away as the mission fields of Japan, China and Africa. Not only have we here in Chicago a graduate editing an important religious *news*paper for the Norwegians; but one of our graduates is

diting and publishing the most influential religious news-
aper of the free churches in Norway. Not only have we
raduates who are ministering to large numbers of newly
rrived immigrants in Wisconsin, North Dakota and the
reat northwest, making them into good citizens and
espectable Christian Americans; but we have also a gradu-
te who is a veritable bishop among his own people in the
orthwestern part of Norway.

Like things could be said of our Swedish work, and
ven larger things of our German work.

These departments are little among the courses of our
eat Seminary; but out of them are coming those who
ape the ideals of new populations on our own shores, and
lor with glow of a new hope the aspirations of peoples in
nds far away.

What does the Seminary ask? The Directors ask that
ese foreign institutes be endowed, so that the Seminary
all not need to subtract from its general funds to make up
deficit to these departments. To ask the Seminary to
ovide for such a deficit would not be fair to the general
rk, nor to the donors who have given money for its sup-
rt; and no one asks it who understands the situation. It
because some good people do not understand that this
iple article is prepared.

The Directors believe that if the Seminary provides
oms for dormitories and for instruction, heat and light and
identals, and in addition opens such of its regular classes
are within the reach of the foreign students, it is doing
that can be expected, and that the expense of the insti-
es themselves will gladly be provided.

That there may be no confusion of this issue, and that
peals for this special cause shall not conflict with the
cessary appeals of the Seminary for its regular work, the
minary asks for a generous endowment of the foreign

institutes. Such an endowment will be invested by the Seminary, and its income sacredly used for the departments designated so long as these special needs exist. At the present rate of immigration there is no time in sight when the end of this special need can be predicted.

The burden of these institutes belongs no more to Chicago than to any other American city; it is a national, an international work. And its appeal is made to the churches and to the nation.

THE SEMINARY EXTENSION MOVEMENT.

Rev. David Beaton, M. A., for the Committee.

In the last issue we promised to set forth more definitely our plans for extension work, and propose in this article to fulfill that promise. The officers and faculty of the Chicago Theological Seminary have long felt the growing claims of the vast regions that now compose their constituency, and realize how increasingly difficult it is for the Seminary to keep in touch with the many churches, pastors, and other workers in the west. It is, then, in some degree to create a bond of leadership, and unification in this vast field, that the following plan of work is laid before our brethren. For such a leadership, and unification of our missionary, educational, and pastoral work can best be accomplished by some form of service suitable to the Seminary, and meeting the present, practical needs of the denomination.

The objects contemplated in the Extension Department are: first, a direct service to the churches, pastors, missionaries, teachers, and colleges; and secondly, a direct service to the Seminary by thus bringing her Christian educational *forces* to the very doors of her constituency so securing more

students for the ministry and increased financial support for her work.

The first great object thus sought will cover the legitimate and absolutely necessary denominational propaganda which all workers in the new fields so greatly desire. It will also furnish that bond of brotherhood, solidarity of aims and interests between the center and the west, the city and the country which impresses the local church and community with the strength and standing of our fellowship. It will also awaken and foster the intellectual and spiritual leadership which the Seminary particularly exists to cultivate and dispense in her constituency; and which alone can give dignity and force to the denominational esprit de corps. In this ministry at large the Extension Department meets the real needs and legitimate demands of the churches and other institutions of our denomination.

In return the Seminary looks for an enlightened and generous consideration of her position and claims by the pastors, teachers, and members of our churches. She belongs to the whole central, west, northwest, and southwest; she is by necessity located in Chicago, but her ministry, and her purpose, and spirit must reach and pervade all this vast realm of aggressive Christian activity. The exaltation of the Seminary to the place of honor, and the generous affection of the churches to her needs are only other forms of exalting and loving our denominational life and work. If the Seminary is allowed to fall into neglect and decay, mental or financial, the denominational activities of its constituency will perish with it. A reciprocal and vital service is the demand of the hour.

The following outline of agencies and methods will give a fairly clear idea of the nature and the extent of the service which the Extension Department is preparing to offer our constituency.

led to see the privilege involved in giving, by means of their regular benevolences, and the special gifts of the rich to the Seminary as a comprehensive and far-reaching denominational institution.

The Home Reading and Study Courses are intended to meet two classes of wants: (1) The college men who wish to keep up their Seminary and College studies, professional and general, who may read for advanced certificates, and can return to the Seminary for the examinations pertaining to the same. (2) The men who have had no college or Seminary training; and Sunday school teachers who desire to take up courses of reading preparatory to obtaining the Certificate of the Christian Institute affiliated with the Seminary. And this would include those who might be able to come to Chicago for a period of residence; or those who would take the examinations at home.

Pending the necessary arrangements for setting this extension machinery in motion, we desire to learn from the pastors, missionaries, teachers, presidents and other workers in the field what demand there is for this extension work, and where Institutes may best be held, and what single churches would like special sermons and addresses, and what colleges would like courses of lectures. Correspondence is solicited, and correspondents are requested to describe their local work, to set forth fully their local needs, and to inform us what kind of service they wish to have.

Institute programs will then be prepared and sent out, and from these the churches or associations can choose the kind of program best suited to their local interests and necessities. Many suggestions of a practical sort ought to come to us from the field, especially from state superintendents. Let the brethren most surely believe that the Seminary has but one leading thought in all this movement, *namely*, how best to serve her vast and growing con*stituency*.

me financial responsibility will belong to the churches sociations asking this service, but this will be almost al considering the nature of the work to be done. thers who are doing this work have not found it diffi- arrange for the necessary expenses. Of course, can be made large or small, according to distance ne center, and the number of lectures required. There ays public-spirited men and women ready and will- assist in work like this, which brings into their own nity and churches the inspirational and educational y of the practical sort intended by us. And it is sin- hoped the brethren will awake and respond to the unity of the hour.

ldress all correspondence to President J. H. George, land Boulevard, Chicago Theological Seminary, o, Ill.

is still immature, and, strange to say, like the rest of his fellow-men, not omniscient. But we here shall have failed if we have not taught him to think, to stand on his feet, to decide between conflicting beliefs, and to defend his own judgments.

We seek also to cultivate a right intellectual temper in those who are in turn to become teachers of men. This temper might be designated as the love of truth. It is rather the blending of a number of elements in the unity of personal life. This temper is reverence, wise conservatism, open-mindedness, tolerance, sincerity, patience, teachableness, sympathy, and hope that always looks for a better day and clearer light.

We cultivate this intellectual temper first for the sake of the man himself. For he deals with truth of the most living kind. What he sees will depend quite as much on the disposition he brings to the truth as on the truth itself. The personal equation is here decisive. He enters the Seminary as a fierce Radical or as a timid Conservative, or as one enamored of the intellectual side of reality, or perhaps wholly unaroused as yet to the infinite significance of the questions with which he has to deal. The task of the Seminary is to create in this bumptious Radical, this overcautious Conservative, or this sleepy-headed person, a scientific temper, what Dr. Arnold of Rugby used to call "an inquiring love of truth going along with a devoted love of goodness."

Then we would cultivate this intellectual spirit for the sake of his future relation to the churches. Every pastor who is worth the salt in his porridge puts upon his people not alone the stamp of his formal opinions, but more than all, the impress of his personal convictions. His mental attitude and sympathies, his narrow or catholic spirit, the way he approaches and deals with the Scriptures, the con-

tents of faith and the problems of society, will be more effective in the formation of the character of his people than will be his particular theological views. How the pastor thinks is at least as important as what he thinks. There is an orthodox spirit as well as an orthodox system of truth. And this orthodox spirit the Seminary craves for its men, especially since they are to represent it in their person and ministry.

On the part of the student, then, before he enters the Seminary, a genuine religious experience is indispensable. And after he enters he must be led to continue his private devotions, his personal reading of the Bible and prayer, the spiritual culture of his own heart. Nothing else can take the place of this. But this given, the Seminary has further to instill the conviction that no acquisition of learning, no gift of eloquent speech, is of worth apart from the spiritual mind. Critical acumen, the finished essay, the ornate oration, careful reasoning, power of literary and historical allusion—all are nothing, whether in instructor or student, if the heart be not on fire with Christ's great love for men. "If I speak with the tongue of men or of angels, but have not love, I am become as sounding brass or clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge, . . . but have not love, I am nothing."

A further aim of the Seminary is to keep its students in sympathetic touch with the intelligence of the churches. The churches are quick to feel any movement away from their cherished principles or modes of thought. The Seminary is held to be in a very true sense a guardian of the faith of the churches. On two points especially can we afford to give forth no uncertain sound. One is the wide devastating fact of sin as wilful alienation from God; the other, the redemptive significance of the person and work of Jesus Christ. There is and should be in our churches

if the whole body were an eye, where were the hearing?—not that every city pastor is to organize an institutional church, but every church and every community has its own problems into which the relations just referred to enter, and he who is to be pastor must know how to study and settle the problems of his own community.

Nor are we unmindful of the wider opportunity which confronts us, the missionary opportunity. The work of our missionary societies and the increasing difficulties of carrying it forward is to some extent due to the failure of pastors to comprehend the nature of the gospel and the church, a condition for which we are to a degree also responsible. Something, indeed a good deal, is being done to remedy this defect. By work on Comparative Religion, by the history of missions, by the study of present work in our missionary societies, by praying bands, by inter-seminary Y. M. C. A. conferences, we seek to inculcate a deeper sense of the mission of the church to the whole world.

II.

We stand for the professional training of men for th ministry. We mean, also, to furnish to the churches men o positive spiritual power.

The churches are calling on us to send them men c positive convictions, who believe that the gospel is th power of God unto salvation and who do not have to go a around Robin Hood's barn to find a pretext for preaching i The churches do not, so far as I see, object to their preac ers speaking with persuasive words of wisdom, if only it l in demonstration of the Spirit and of power. They ask th their pastors be men of God, who have learned to pray, fu of faith and of the Holy Spirit. In short, they want spiritu leadership. And this they have a right to expect that tl Seminary will give to them. Asking for bread, they wi not be content to receive a stone.

To meet this demand is after all the most serious problem of the Seminary. Regarded from the outside, the Seminary seems an ideal place for the culture of the religious life. The studies, the associations, the retirement from the world, the purpose ruling all, appear to guarantee a development of this spirit. But to those who are within, the Seminary sometimes seems a very different place. They know that many men enter with the expectation of finding there an atmosphere of reverence, of piety, of holy thought, of brotherly fellowship, a kind of Sabbath of the soul, only to be disillusioned. Many a man comes to his studies with fervent faith, aglow with evangelistic zeal, scarce able to wait to be set free to proclaim the gospel; yet as time passes, unaware of the change stealing over him, till at his graduation he fairly shrinks from his life calling. He supposed that in a school of sacred learning the religious life would take care of itself, and only too late discovers his fatal mistake.

It is inevitable that the deepest mysteries of faith be here subjected to criticism. The sacred facts on which faith rests, even the Bible itself, the fundamental truths of the gospel, beliefs implicitly received from childhood, must all alike undergo a searching rational investigation, until sometimes the religious is superseded by a purely scientific interest. The problem of the Seminary here lies in two facts: first, the deadening influence which inevitably follows from the constant and familiar handling of the most sacred realities; the other fact is that for the student the years of preparation are a period of transition, a transition in which his religious life is in danger of disturbance and even of displacement. The Seminary is giving him a new standpoint, a new method of study, a new perspective, a new insight into the history and philosophy of redemption. It is both for him and for the churches a critical time. On his main-

tenance throughout this readjustment of a life of union with Christ will depend much of his usefulness as pastor and teacher. It is of infinite moment that he be aided to make this unavoidable transition without loss of inner evangelical spiritual power. If, for instance, the Seminary opens to him a new Bible, this new Bible must still as of old speak to him, and through him to men, with the decisive authority of God, concerning sin, the Saviour, and redemption, wanting in no accent of duty or of eternal life. If it presents him with a larger Christ, then this Christ must still be to him the eternal Son of God, "who for us men and for our salvation" became man. And if a new conception of the work of Christ results, he will still find in it the old-time truth—God was in Christ, reconciling the world unto Himself.

Here is, I believe, the chief moral problem, the supreme test of the worth of the Seminary to the men and to the churches; and here, if anywhere, we are most often found wanting. It is easy enough to change men's intellectual apprehensions, and in so doing to rob them of the innocence and freshness and power of an early faith. But it is a very different, a far more difficult task to lead them in such wise from an implicit faith to a reasoned conviction that faith will gather strength with each new step of advance. From the very beginning the tree of knowledge has been at once man's highest blessing and his greatest danger. I would inscribe over the entrance to every lecture room these golden words:

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul according well,
May make one music as before,
But vaster."

SEMINARY NOTES.

The work and spirit of the Seminary this year show a step in advance. The number of the students is greater, the teaching force has been enlarged, and perfect harmony prevails in all departments of work.

The new professors, Beckwith, Gunsaulus, Ellis, Martin, and acting-professor Votaw, are most satisfactory. Prof. Beckwith not only lectures but teaches, and is so definite and clear in his instructions, that his students will surely learn how to make wise the simple. Dr. Gunsaulus makes a study of every man and opens up to him the science and art of preaching by most sympathetic application of knowledge to his peculiar gifts. Prof. Ellis follows Prof. Harper's natural method in beginning Hebrew, and in his exegesis of the Old Testament shows his men how to preach expository discourses. Dr. Martin, graduate and fellow of the Seminary, as head of the Christian Institute is training men and women for lay service as well as for the ministry. He has seventeen under his direction. Dr. Votaw is doing the full work of the New Testament chair very ably; and Prof. Obenhaus, the new professor in the German Institute, is well reported of.

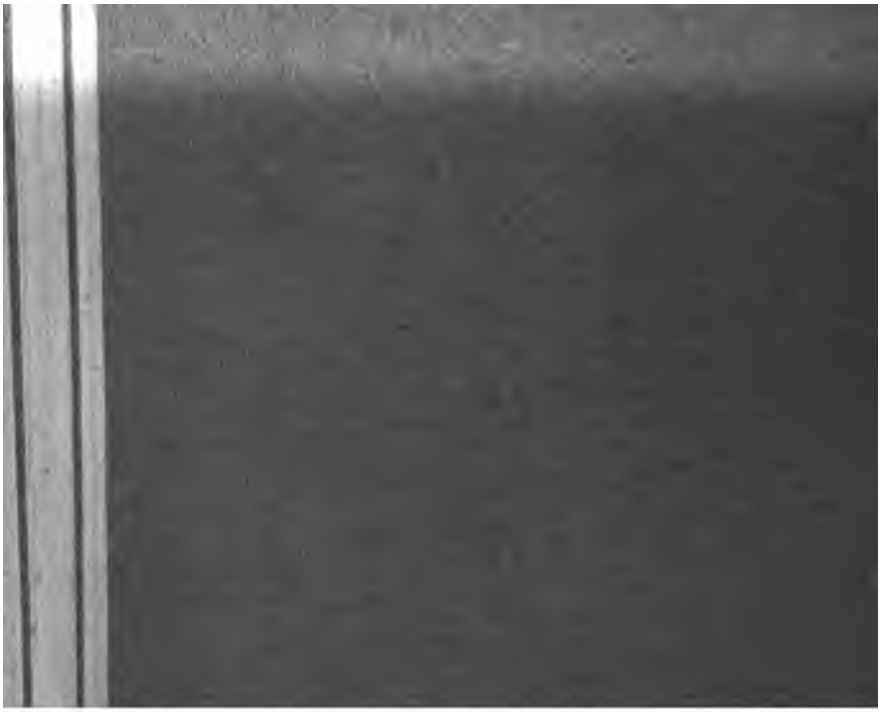
Professor Scott has returned from his travels in Europe, Syria, Palestine and Egypt. He found in Bible lands men who greatly appreciated the labors of Professor Curtiss and who hoped some equally thorough scholar would continue the researches which he began into the folk lore of the Orient. He was given a reception by both the Faculty and the students *on his return.*

Willcox is in comfortable health and able to
services. He also often drops in at lectures
nterested in all Seminary matters.

---

r Boardman, too, is enjoying a green old age.
n New York winters, and spends the summer at
man's old home in Pittsford, Vt. They do not
beloved Seminary." Dr. Savage is still hale,
h retired from official position, is part of the
household. Mrs. Fisk is spending the winter in
at Lake Geneva, Wis. Professor Gilbert is living
mpton, Mass., where he has been giving Bible
in Smith College.

Christian Institute is realizing this year the best
s existence. Seventeen persons are enrolled, and
s first-class. More emphasis is being laid on field-
ever before, and many of the conferences on
work have been full of inspiration.
rmal vote, the faculty of the Seminary endorsed
ie of the Institute as stated in the QUARTERLY for
905, and has deemed it best to drop the Pastoral
om the Year Book. From now on students who
ualified to matriculate in the Seminary will be
as Institute students. The classes of the Semi-
still be opened to men and women whose previous
ualify them to do the work, although their aca-
eer is not such as to admit of matriculating there.
he Institute, the Seminary is hoping to meet the
d of the churches without in the least lowering its
f scholarship.



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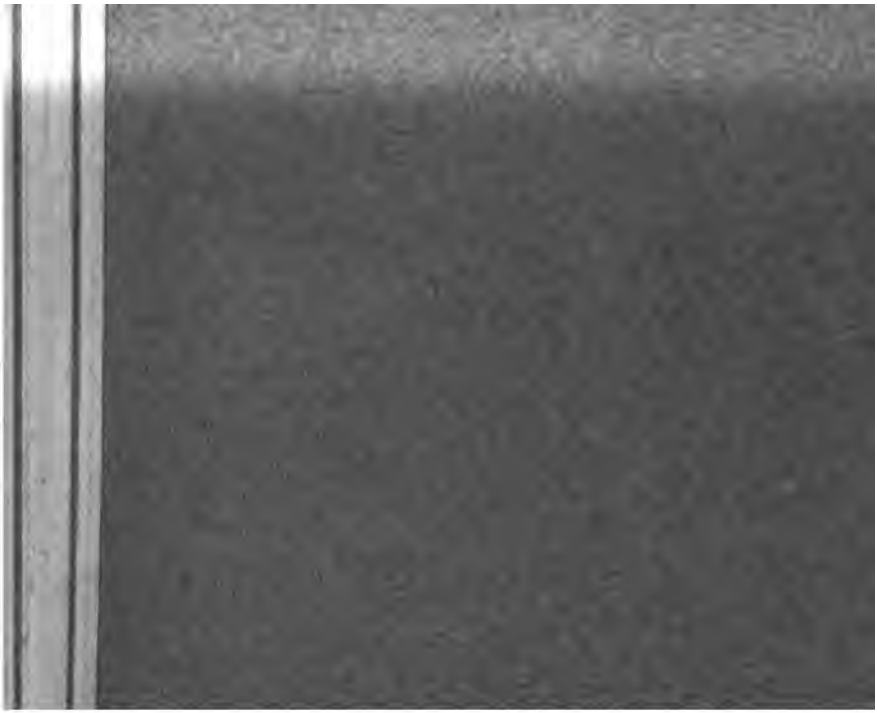

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HISTORY.

The Chicago Theological Seminary was organized on the 27th of September, 1854, by delegates from Congregational churches in Michigan, Indiana, Illinois, Iowa, Wisconsin and Missouri; it was incorporated by the State of Illinois on the 15th of February, 1855, and began its work on the 6th of October, 1858.

The founders of the institution gave to it certain characteristic features which were thought necessary to fit it to train men for the needs of the Congregational churches of the Interior. The nature of the work in the growing western churches led them to break away from the traditional views regarding theological seminaries and adapt the institution they were founding to the work it had to do. They aimed to put the Seminary "under the watch and control of the churches;" to find a "practical way of training men" for the ministry, so that students should not be "educated out of acquaintance and sympathy with the conditions in which they were to work;" to give to men "unable to go through college, yet having had advantages of study, and a heart devoted to the work, and natural gifts therefor" an education for the ministry; "to enlarge the curriculum so that students sent forth from this Seminary should be fitted for a more varied campaign than they would be qualified for under the old routine of theological study." The growth of the Seminary has followed the broad lines laid down by its founders. Through its Triennial Convention the Seminary has been kept in close relation to the churches of its constituency. The principle of enabling students to acquire practice as well as theory has led to the present sys-

tem of the Seminary field work to which stude
assigned in connection with the churches, missions,
schools, evangelistic efforts and philanthropic and r
tory institutions of the city, and which has been fou
nently useful, in giving the students practical kno
and experience in methods of Christian work, and i
ing the missionary and evangelistic work of the city.

While the standard of requirements of admiss
other than college graduates has been gradually ra
meet the growing demand for a better educated mini
at present a training equivalent to a full college
is necessary to enter the Seminary, the directors hav
forgotten that it was founded to meet the existing n
the churches in the men it furnishes. It felt and resp
to the demand for ministers for our foreign-speakin
gregational churches by opening departments in the
nary for German and Scandinavian students. The
for German students was opened in 1882, for Dan
Norwegians in 1884, and for Swedes in 1885. The n
of churches served by the graduates of these depar
increased so rapidly that in 1903 the departments we
vated to the rank of Institutes and representation
councils of these Institutes was granted to the churc
their respective constituencies.

The Seminary has also been awake to the ne
broadening its curriculum. In 1892 the authorities fo
a professorship of Christian Sociology and the evang
use of the Bible, being the first of the seminaries i
country to give Christian Sociology a recognized place
Board of Instruction. In 1893 a professorship of Assyri
and Comparative Religion was founded, that the Sen
might keep abreast of modern researches in these d
ments of study. A prominent place has been given t
sions and church music, and in 1901 the School for C

Musicians and the Christian Institute for the training of lay workers were opened.

The material growth of the Seminary has also been marked. It has experienced the advantages of the wise forethought of its founders in placing it in close and vital union with the churches it serves, and has never appealed to them for material help in vain.

ORGANIZATION.

The organization of the Seminary consists of the Triennial Convention, the Board of Directors, the Board of Instructors and the Board of Examiners.

The Triennial Convention meets once in three years and elects the Board of Directors. The convention consists of the Board of Directors, Board of Instruction, and the delegates appointed from the General Associations of the states composing the constituency of the Seminary. Each State Association is entitled to one delegate and one additional delegate for every fifteen hundred members. Through the Triennial Convention the Seminary is kept in close connection with the churches.

The Board of Directors is composed of twenty-four members, who have full control of all departments of the Seminary. They appoint from their number an executive committee of eight members, who conduct the affairs of the Seminary under the general direction of the Board of Directors. The executive committee holds regular meetings on the last Friday afternoon in each month, and occasional meetings as is found necessary.

The members of the Board of Instruction are elected by the Board of Directors. The officers are president,

secretary, registrar and standing committees. The Faculty holds its regular meetings the first and third Fridays in the month at four o'clock. The Board of Instruction meets the second Friday in the month at the same hour.

The Board of Examiners consists of members chosen biennially by the General Associations of Congregational churches in the states of the Seminary's constituency, or from each state; also by the General Associations of German, Danish-Norwegian and Swedish Congregational churches, one for each of these nationalities. They attend the annual examinations at the close of the Seminary year and report thereon to the Board of Directors and to the bodies appointing them.

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STANDING COMMITTEES OF THE EXECUTIVE COMMITTEE.

Buildings and Grounds—MESSRS. HERRICK AND WILLIAMS.
Finance and Law—MESSRS. FALES, PATTON AND HULBURD.
Instruction, Students and Library—MESSRS. BARTON, BLATCHFORD AND MONTGOMERY.

AUDITING COMMITTEE.

WILLIAM H. HUBBARD, ESQ.
C. H. BLATCHFORD, ESQ.

BOARD OF INSTRUCTION.

GEORGE NYE BOARDMAN, D. D., LL. D., *Emeritus.*
Residence, 18 West 55th St., New York City.

GILES BUCKINGHAM WILLCOX, D. D., *Emeritus.*
Residence, 512 Washington Boulevard.

JOSEPH HENRY GEORGE, Dean, and Wisconsin Professor of Homiletics.
Residence, 45 Warren Avenue.
A. B. 1880, A. M., 1885, Victoria University; Ph. D., Boston University, 1888; D. D., Drury College, 1892, and Congregational College in affiliation with McGill University, 1900.

*....., New England Professor of Old Testament Literature and Interpretation.

HUGH MACDONALD SCOTT, Sweetzer and Michigan Professor of Ecclesiastical History, and Secretary.
Residence, 520 West Adams Street.
B. A., Dalhousie College, Halifax, N. S., 1870; B. D., University of Edinburgh, 1873; D. D., Beloit College, 1884.

GRAHAM TAYLOR, Professor of Christian Sociology and Pastoral Theology.
Residence, Chicago Commons, 180 Grand Avenue.
A. B., 1870, A. M., 1883, Rutgers College; D. D., Rutgers College, 1888; LL. D., Illinois College, 1897.

EDWARD THOMSON HARPER, Professor of Assyriology and Comparative Religion.
Residence, 730 West Adams Street.
A. B., Oberlin College, 1881; B. D., Chicago Theological Seminary, 1887; Ph. D., Leipsic, 1891; D. D., Iowa College, 1902.

....., J. W. Scoville Professor of Elocution and Sacred Music.

CLARENCE AUGUSTINE BECKWITH, Illinois Professor of Systematic Theology.
Address, 81 Ashland Boulevard.
A. B., Olivet College, 1874; Bangor Theological Seminary, 1877; Olivet College, 1892; Berlin University, 1897-1898.

...., Iowa Professor of New Testament Literature and Interpretation.

FRANK W. GUNSAULUS, D. D., Professor of The Science and Art of Preaching. Pastor of the Central Church, Chicago.

CLYDE WEBER VOTAW, Ph. D., Acting Professor of New Testament Literature and Interpretation.
Residence, 5517 Washington Avenue.

FREDERICK WESLEY ELLIS, Associate Professor of Biblical Literature.
Residence, 81 Ashland Boulevard.
A. B., 1889, Graduate Student in Semitics and Philosophy, 1889-1891, Yale University; B. D., Chicago Theological Seminary, 1898.

FREDERICK MASON BLANCHARD, Instructor in Elocution.
Residence, 6034 Ingleside Avenue.
Ph. B., 1893, A. M., 1897, Oberlin College; Emerson College of Oratory, 1896; Assistant Professor University of Chicago, 1902——.

H. AUGUSTINE SMITH, Lecturer in Hymnology and Instructor in Music.
Residence, 81 Ashland Boulevard.
A. B., Northwestern College.

*This department is in charge of Professor Harper.

GERMAN INSTITUTE.

OSCAR HERMANN KRAFT, Dean, and Professor of Systematic and Practical Theology.

Residence, 499 Dearborn Avenue.

A. M., Northwestern University, 1904.

HERRMANN OBENHAUS, Associate Professor.

Residence, 36 South Wood Street.

B. L., University of Wisconsin, 1896; B. D., Oberlin Theological Seminary, 1892.

DANISH-NORWEGIAN INSTITUTE.

REINERT AUGUST JERNBERG, Dean, and Professor of Biblical and Practical Theology on Mrs. D. K. Pearsons' Endowment.

Residence, 744 West Monroe Street.

A. B., 1884, Yale University; B. D., 1887, Chicago Theological Seminary.

OTTO CHRISTOPHER GRAUER, Associate Professor.

Residence, 446 North Grove Avenue, Oak Park.

Chicago Theological Seminary, 1887.

SWEDISH INSTITUTE.

FRIDOLPH RISBERG, Dean, and Professor of Biblical and Systematic Theology.

Residence, 81 Ashland Boulevard.

S. M. C., University of Upsala, Sweden, 1874.

MAGNUS EGIDIUS PETERSON, Associate Professor.

Residence, 27 North Lincoln Street.

THE CHRISTIAN INSTITUTE.

JOHN JAMES MARTIN, Director and Lecturer in English Bible.

Residence, 45 Warren Avenue.

HARRY L. TAYLOR, B. D., Lecturer in Church History.

FLORENCE M. FREEMAN, *Acting* Librarian.

PAUL A. LEWIS, Instructor in Physical Culture.

LECTURERS.

REV. EDWARD F. WILLIAMS, D. D., Western Editor of *The Congregationalist*; Lecturer on Positive Institutions and Congregational Polity to the Senior Class.

REV. JAMES E. BARTON, D. D., Corresponding Secretary of the A. B. C. F. M. Alden Lecturer on Missions.

REV. WILLIAM E. BARTON, D. D., Pastor of the First Congregational Church, Oak Park; Lecturer on Liturgics and the Practical Problems of the Ministry.

PROFESSOR LOUIS C. MONIN, of the Armour Institute of Technology; Lecturer on Educational Psychology.

CHAPEL ORGANIST.

MISS EMELINE PHELPS FARRAR.

ANNOUNCEMENTS FOR THE SESSIONS OF 1906-1907

The opening address of the session will be given by PRESIDENT GEORGE, Sept. 27, 1906.

REV. EDWARD F. WILLIAMS, D. D., will lecture to the Senior Class on Positive Institutions and Congregational Polity.

The Alden Lectures on Missions will be given by REV. JAMES L. BARTON, D. D., Corresponding Secretary of the A. B. C. F. M.

STANDING COMMITTEES OF THE FACULTY.

Matriculation, Student Aid and Student Preaching, Publishing and Advertising—PROFESSOR SCOTT.

Instruction and Internal Relations—PROFESSOR HARPER.

Public Relations—PROFESSOR TAYLOR.

Library and Apparatus—PROFESSOR BECKWITH.

Devotional and Chapel Services—MR. SMITH.

German Institute—PROFESSOR KRAFT.

Danish-Norwegian Institute—PROFESSOR JERNBERG.

Swedish Institute—PROFESSOR RISBERG.

Christian Institute—DR. MARTIN.

The President is a member of each of these committees.

BOARD OF EXAMINERS.

TERM OF OFFICE EXPIRES IN 1906.

)IS - -	REV. C. A. VINCENT, -	Galesburg, Illinois
NA - -	REV. HARRY BLOUNT,	Indianapolis, Indiana
AS - -	REV. C. S. SARGENT, -	Wichita, Kansas
GAN - -	REV. W. J. CADY, -	Benton Harbor, Mich.
ESOTA -	REV. C. E. BURTON, -	Minneapolis, Minn.
)NSIN - -	REV. EDGAR T. FARRILL, -	Kenosha, Wis.
ING -	REV. W. B. D. GRAY, - -	Cheyenne, Wyo.
AN INST. -	REV. W. DORN, - - -	St. Louis, Mo.

TERM OF OFFICE EXPIRES IN 1907.

LADO -	REV. W. H. HOPKINS, -	Denver, Colo.
- - -	REV. C. C. WARNER, - -	Eldora, Iowa
URI -	REV. WM. M. JONES, - -	St. Louis, Mo.
ASKA - -	REV. J. WM. CARSON, - -	Ashland, Neb.
MEXICO -		
H DAKOTA -	REV. J. H. BATTEN, -	Valley City, N. Dak.
: DAKOTA	REV. HENRY W. JAMISON,	Beresford, S. Dak.
H-NOR. INST.	REV. C. T. DYRNESS, - -	Chicago, Ill.

CALENDAR.

1905–1906

Fall Period begins.....Wednesday, Sept. 27, 1905
Matriculation of Students.....Wednesday, Sept. 27, 1905
Drawing of Rooms.....Wednesday, Sept. 27, 1905
Lectures begin.....Thursday, Sept. 28, 1905
Opening Address.....Thursday, Sept. 28, 1905
Fall Period ends.....Wednesday, Dec. 6, 1905
Winter Period begins.....Thursday, Dec. 7, 1905
Holiday Vacation begins.....Thursday, Dec. 21, 1905
Winter Period resumes.....Wednesday, Jan. 3, 1906
Day of Prayer for Colleges.....Thursday, Jan. 25, 1906
Winter Period ends.....Wednesday, Feb. 28, 1906
Spring Period begins.....Thursday, March 1, 1906
Spring Period ends.....Wednesday, May 9, 1906
Public Examinations...Monday, Tuesday and Wednesday, May 7, 8 and 9, 1906
Anniversary Sermon.....Sunday, May 6, 1906
Triennial Convention.....Tuesday, May 8, 1906
Alumni Institute.....Wednesday and Thursday, May 9 and 10, 1906
Commencement.....Thursday, May 10, 1906

1906–1907

Fall Period begins.....Wednesday, Sept. 26, 1906
Matriculation of Students.....Wednesday, Sept. 26, 1906
Drawing of Rooms.....Wednesday, Sept. 26, 1906
Lectures begin.....Thursday, Sept. 27, 1906
Opening Address.....Thursday, Sept. 27, 1906
Fall Period ends.....Wednesday, Dec. 5, 1906
Winter Period begins.....Thursday, Dec. 6, 1906
Holiday Vacation begins.....Thursday, Dec. 20, 1906
Winter Period resumes.....Wednesday, Jan. 2, 1907
Day of Prayer for Colleges.....Thursday, Jan. 24, 1907
Winter Period ends.....Wednesday, Feb. 27 1907
Spring Period begins.....Thursday, Feb. 28, 1907
Spring Period ends.....Thursday, May 9, 1907
Public Examinations...Monday, Tuesday and Wednesday, May 6, 7 and 8, 1907
Anniversary Sermon.....Sunday, May 5, 1907
Alumni Institute.....Wednesday, May 8, 1907
Commencement.....Thursday, May 9, 1907

CARPENTER HALL.

ADMINISTRATION.

ADMISSION.

ıe Seminary is open to students of all denominations. onials of good moral character are required of all ates. Graduates of theological seminaries will be ed as graduate students. Candidates for admission Junior class must have a collegiate education or an lent preparation. Persons already in the ministry, ithout seminary or collegiate education, will be ed to the Christian Institute, and to such privileges of ninary as are open to them under its direction.

›plication for admission to the Seminary must be hrough the Secretary of the Faculty, Professor H. M. 520 West Adams Street. Candidates should furnish ıeir application testimonials of character and certi- ›f church membership, and their college diploma or a d statement of their previous studies. Those desiring ›hip aid must furnish a statement of their college . Blanks for these purposes may be obtained from :retary of the Faculty and should be filled out and :d to him, with all other necessary papers, as early as e before the beginning of the Seminary year.

ndidates must present themselves in person to the ittee on Matriculation, which meets for this purpose sday, September 26, 1906, at 10 o'clock, in the Presi- office. From this committee they will receive a ılation card which must be kept during their member- the Seminary. They will then register in the regular vith other students.

REGISTRATION.

At the beginning of each period all students, including those in the graduate department, must pay to the Treasurer the current dues. They must also submit their course of study to the Committee on Instruction for its approval. When these requirements have been met the Registrar will issue a card of registration admitting to the privileges of the Seminary classes for the period. All class lists are made up from the Registrar's books.

ATTENDANCE.

Faithful attendance upon all exercises of the Seminary, including daily service in the chapel and the Thursday afternoon address, is required of all students. Necessary absences should be reported. The following directions and principles should be noted:

1. Absences from the regular lectures must be reported to the professors in charge. Unexcused absences are counted as failures in recitations.

2. Absence from the gymnasium should be reported to the gymnasium instructor.

3. All students engaged in field work are required to make weekly written reports to the professor in charge of that department. Those engaged in preaching will report to the President.

4. Excuses for absence from the daily exercises in chapel and requests for leaving the city should be made to the class officers. Permission for absence should be obtained beforehand if possible. The class officers for the different classes are:

Senior Class—PRESIDENT GEORGE.
Middle Class—PROFESSOR BECKWITH.
Junior Class—PROFESSOR SCOTT.

5. Students desiring to assume charge of churches must obtain permission from the faculty.

6. All applications for letters of dismissal or certificates of work done in the Seminary should be sent to the Registrar.

7. Students who for any reason are unable to return to the Seminary at the close of a vacation, and those who are obliged to leave the Seminary during the term, will confer a favor if they will give to the Registrar the reason for the interruption of their course. Such reason, will, if desired, be regarded as strictly private.

STUDENT ORGANIZATIONS.

1. The House Committee. All matters pertaining to conduct and the use of the building by students are in charge of the House Committee, consisting of representatives from each of the Seminary classes, the Institutes and the Faculty. This committee holds regular bi-weekly meetings.

2. The Y. M. C. A. For the convenient management of general student interests the Y. M. C. A. has been made the one organization which includes the entire student body. Every student who is admitted to the Seminary becomes at the same time a member of this organization without further action on his part. It is affiliated with the International Y. M. C. A., and appoints the delegates to the Inter-Seminary Y. M. C. A. meetings, and to the meetings of all other religious bodies in which the students are entitled to representation. It appoints the speaker to represent the Seminary at the annual Inter-Seminary banquet, and has charge of the banquet when it is held at the Chicago Theological Seminary every fourth year. It gives a reception at the beginning of each year to the Junior class, and other socials during the year. It provides a supply of daily and

weekly newspapers to the reading room. Through its athletic committee general gymnasium work and basket ball are encouraged. The missionary work described on page 53 and the prayer meetings described below are under its charge. The necessary expenses of the association are met by assessments made on the members from time to time.

3. The Volunteer Band. This organization serves to keep the volunteers in touch with each other, and brings them into relation with the volunteers of the other schools of the city through the Chicago Volunteer Union, which holds monthly meetings during the school year.

GRADES.

A grade of sixty-five per cent. is required to pass in any subject. One who falls below this is conditioned. One whose average in all departments falls below sixty per cent. is not retained in the Seminary. A grade of eighty per cent. must be secured in order to pass in the special examination for the degree of B. D.

WORSHIP.

The faculty and students meet at noon on Tuesday, Wednesday, Thursday and Friday for devotional services. The services are conducted by the members of the Board of Instruction in turn.

Weekly prayer meetings are held by each of the classes and also by the Foreign Institutes.

A prayer and conference meeting of the professors and students is held on the first Thursday of each month at four o'clock.

INSTRUCTION.

The courses of study fall into two classes, prescribed and elective. The prescribed studies include the essentials of a theological education as a preparation for the practical work of the ministry. The electives cover a wider range of topics and are arranged in groups under the various departments. Students are thus enabled to specialize as much as possible without sacrificing the completeness of Seminary training.

An elective course consists of two hours a week for one period. Unless otherwise designated the electives are open to all students in the Seminary, and, as a rule, the same subject is repeated but once in three years. Electives are not open to Juniors during the first and second periods.

Each student is required to do all the work of the prescribed courses, and, in addition, to take not less than fourteen elective courses. At the end of the second period of Junior year each student is required to choose the Group of Electives in which his special work is to be done during the remainder of his course. Each group will be under the charge of a professor. From his special group the student must choose seven of his fourteen electives, and the remaining seven may be chosen freely from the whole list of electives. Students who desire may take some of their free electives in the German Institute, thus securing excellent practice in the German language.

The special elective groups are as follows:

Old Testament.
Comparative Religion.
Hebrew and Semitic Languages.
New Testament.
Ecclesiastical History.
Systematic Theology.
Practical Theology.
Sociology.

OLD TESTAMENT LITERATURE AND INTERPRETATION.

Instruction is given by Professor Harper and Associate Professor Ellis.

PRESCRIBED COURSES.

1. Beginning Hebrew. The grammatical structure and general characteristics of the language as illustrated in simple prose; reading of the early narratives in Genesis and selections from the minor prophets.—*Professor Ellis.*

Junior year, 3 hours a week.

2. Old Testament History. Study of Old Testament literature in the light of the history of Israel, and oriental history in general from the earliest times to the period of the Maccabees.—*Professor Harper.*

Junior and Middle years, 2 hours a week.

3. Old Testament Texts. Special study of selected passages—the words, syntax, rhetoric, literary and historical context; special attention to methods of interpretation and use of material in sermons.—*Professor Harper.*

Middle year, first period, 3 hours a week.

ELECTIVE COURSES.

4. The Psalms. The nature of Hebrew poetry; the Old Testament song books; the nature and origin of the collection in the Old Testament; the historical setting, authors and titles of the different psalms; the religious experiences, ideas of God's providence, hopes of the Messiah, the golden age and the future life, which they set forth.—*Professor Harper.*

First period, 1905-1906.

5. The Wisdom Literature. The nature of Hebrew wisdom as compared with that of Greece, Egypt and Babylonia; the wise men and their activities; the nature of the Hebrew proverb; the books of Job, Proverbs, Ecclesiastes and the Song of Solomon.—*Professor Harper.*

First period, 1906-1907.

6. The National Idea in Hebrew Literature. The origin and growth of the national idea among the Hebrews, its relation to the work of the priests and prophets, and its influence on the production and historical treatment of Hebrew literature.—*Professor Ellis.*

First period, 1905-1906.

7. Hosea. A critical and exegetical study of the book of Hosea, with practice in the use of commentaries, and special work in the preparation of a translation for practical use in teaching and sermon making.—*Professor Ellis.*

Second period, 1905-1906.

8. Hebrew Grammar. A more thorough study of the grammar and syntax based on Kautzsch's Gesenius; study of short passages from Samuel with comparison of the Septuagint version, illustrating the simpler principles of text criticism.—*Professor Ellis.*

Third period, 1905-1906.

ASSYRIOLOGY AND COMPARATIVE RELIGION.

Professor Harper.

PRESCRIBED COURSE.

1. Introduction to Comparative Religion. The principal religions of the world and their classification; the nature, origin, development, and importance and authority of religion, treated from the standpoint of Comparative Religion; special studies in the religions of the Semitic tribes and their relation to the religion of Israel; lectures, assigned readings and discussion.

Middle year, second period, 3 hours a week.

ELECTIVE COURSES IN COMPARATIVE RELIGION.

2. The Literature of Comparative Religion. The sacred books of India, Persia, China and Japan, the Babylonian religious writings, the Egyptian Book of the Dead, the Koran, the writings of the Norsemen, etc. A general survey of the sacred books of the world.

3. The religions of India. An historical study of the development of religion in India from the time of the Vedic hymns to the modern Brahman sects; readings from the literature.

4. Religious practices and customs as seen in the religions of uncivilized peoples; altars, sacrifices, taboos, feasts, etc., studied with reference to the development of ideas and the evolution of religion.

ELECTIVE COURSES IN SEMITIC LANGUAGES.

5. Assyrian. Syllabary, grammar and historical texts.
6. Assyrian. Historical and religious texts.
7. Biblical Aramaic, with lectures on the Aramaic literature.
8. Syriac. Grammar and selections.
9. Arabic. Grammar and easy reading.
10. Arabic. Selections from the Koran.

Courses 2 to 10 will be given at the request of students.

NEW TESTAMENT LITERATURE AND INTERPRETATION.

Acting Professor Votaw.

1. The Principles of New Testament Interpretation. The characteristics of New Testament Greek; reading in Greek and interpretation of the Gospel of Mark; lectures on the transmission of the New Testament text, the origin of the English versions, and the history of the interpretation of the New Testament.

Junior year, second period, 5 hours a week.

2. The Life of Christ. Introduction to the four Gospels; a study of the life of Christ with regard to its main course, its chief events and ideas, its world significance; reading in Greek and interpretation of portions of the Gospels; survey of the political, moral and religious conditions and institutions of first-century Judaism.

Junior year, third period, 5 hours a week.

3. The Apostolic Age. Introduction to the Acts of the Apostles; reading in Greek and interpretation of twelve chapters; life and work of the first Christians with regard to the extension and growth of Christianity; its organization, worship, fundamental ideas and teachings, and divine guidance.

Middle year, first period, 5 hours a week.

ELECTIVE COURSES.

4. The Parables of Christ. Interpretation of Christ's parables, including His purpose in adopting this mode of instruction, the characteristics of His parables, the relation of the parabolic teaching to His other teaching, and the special value of the parables for present-day religious and moral instruction.

First period, 1905-1906.

5. The Epistle to the Hebrews. Purpose, destination, date of composition, and author; interpretation of the Epistle; the hortatory, practical nature of the argument; a study of the primitive Christian interpretation of Christ's death according to the conceptions of the Jewish sacrificial system.

First period, 1905-1906, 1 hour a week.

6. Paul's Epistle to the Romans. Its destination and purpose; interpretation of the Epistle; study of Paul's teaching concerning justification by faith and the characteristics of the life in Christ, with a comparison of Jesus' teaching upon the same subjects.

Second period, 1905-1906.

7. Exegetical Study of Selected Texts. Practice work in applying the principles of interpretation to New Testament texts, as a groundwork for homiletics; thorough exegesis based upon the Greek of a series of important texts selected from various portions of the New Testament. First Series.

Second period, 1905-1906, 1 hour a week.

8. The Teaching of Christ. Form, method, and chief themes of Christ's teaching: God the Father, men the sons and brothers, the true righteousness, the principles and characteristics of the Kingdom of God, its relation to the Old Testament and the Jewish hopes, Christ as Messiah and Founder, and the future of the Kingdom.

Third period, 1905-1906.

9. The Book of Revelation. Origin, characteristics and purpose of Jewish apocalyptic literature; a study of the New Testament Apocalypse, with reference to its plan, characteristics, sources and purpose; the principles of its interpretation; the author and date of composition; its value and manner of use for our own time.

Third period, 1905-1906, 1 hour a week.

10. The Sermon on the Mount. The historical features of the discourse as recorded in Matthew, chapters 5-7, and Luke 6:20-49; theme of the Sermon and its development; relation of this portion of Christ's teaching to the other portions; interpretation of the Sermon with reference to present-day religious and ethical thought.

First period, 1906-1907.

11. Jewish Wisdom Literature. Introduction to the Jewish wisdom books, especially the Wisdom of Sirach, the Wisdom of Solomon, the Sayings of the Fathers; their chief religious and ethical teachings; a comparison of these teachings with those of Christ, of Paul, and of the Epistle of James.

First period, 1906-1907, 1 hour a week.

12. Paul's Corinthian Epistles. Origin and characteristics of the Corinthian church; the correspondence between Paul and this church; interpretation of the First Epistle, with portions of the Second; practical value and use of Paul's Corinthian teaching for to-day.

Second period, 1906-1907.

13. Exegetical Study of Selected Texts. Second Series. (See Course No. 7 above.)

Second period, 1906-1907, 1 hour a week.

14. The Gospel of John. Characteristics, sources, date, place of composition and author; relation of the Gospel of John to the Synoptic Gospels; interpretation of the prologue and selected portions; a study of the important terms in the book, with an outline of the Johannine theology.

Third period, 1906-1907.

15. The New Testament Teaching of Forgiveness. The nature, conditions and results of God's forgiveness of men as set forth by Christ, Paul and others in the New Testament, with a comparison of Hebrew and Jewish ideas upon this subject.

Third period, 1906-1907, 1 hour a week.

ECCLESIASTICAL HISTORY.

Professor Scott.

PRESCRIBED COURSES.

1. History of the Early Church. The elements in Church history which have had surviving power and are most clearly identified with present life; the life and thought of the Church in their relation to contemporary forces; the growth of missions, doctrine, worship, discipline, organization, life and art in the Church down to the decline of the Imperial Church *c.* A. D. 600.

Junior year, second period, 5 hours a week.

2. History of the Mediæval Church. The decay of the Eastern Church before Islam; the life of the Western Church; the national churches among the Celtic and German races; the conflict of the Reformed Papacy with the German Empire; the disintegration and downfall of the Mediæval Church in spite of the Reform Councils.

Middle year, third period, 5 hours a week.

3. History of the Modern Church. The conditions out of which the Reformation arose; the Reformation and Counter-Reformation; the "Illumination" movement in Europe and America; the reaction toward national liberty, romanticism and evangelical orthodoxy, and the appearance of modern church relations; the generation of universal intercourse, knowledge and interests.

Senior year, first period, 5 hours a week.

4. Theological Encyclopædia. This is an introduction to a theological course and considers the call to preach, habits and methods of study, Christianity and other religions, exegetical, historical, systematic and practical theology.

Junior year, first period, 2 hours a week.

5. Congregational History and Polity.

Rev. E. F. Williams, D. D.

Senior year, second period, 1 hour a week.

ELECTIVE COURSES

6. Symbolics. A comparative study of the teachings of the different Churches, denominations and sects.

Second period, 1905-1906.

7. The Work of Foreign Missions. This course portrays the missionary at work and considers the missionary spirit and choice of field, the work of evangelization, helps to evangelistic work, educational-catechetical work, mission work and pagan culture.

Third period, 1905-1906.

8. History of Christian Worship. This course includes the Apostolic and post-Apostolic worship, worship in the early Catholic Church, both Greek and Roman, and Protestant worship, Lutheran and Reformed.

First period, 1906-1907.

9. History of the Jewish People from B. C. 175 to A. D. 135. A narrative outline of Jewish secular life in the time of Christ, heathen life in the land, and the Jews in the Dispersion.

Second period, 1906-1907.

10. Theory and History of Missions. The Biblical basis of missions; an outline of the history of Protestants missions, mission methods, and the relation of missions to civilization.

Third period, 1906-1907.

SYSTEMATIC THEOLOGY.

Professor Beckwith.

PRESCRIBED COURSES.

1. (a) The Philosophy of Religion. The aim of this course is to show that religion is the solution of the ultimate relations between God, the world, and man—a necessity for the realization of the meaning of consciousness.

(b) Introduction to Christian Theology. Such questions are investigated as the Task, the Standard, the Source, the Method, and the Articulation of Doctrine.

Middle year, second period, 5 hours a week.

2. An Outline Course in Theology. The Christian doctrine of God, the World, Man, Sin, and the Person and Work of Christ.

Senior year, first period, 5 hours a week.

3. An Outline Course in Theology, (continued). The Beginning and

the Development of the Christian Life, the Church and Sacraments, the Person and the Trinity.

Senior year, third period, 5 hours a week.

ELECTIVE COURSES.

4. Ethics. The discussion centers in the nature of the will, types of ethical theory, individual and social aspects of the good, the moral ideal, and normal and abnormal forms of personal life.

First period, 1905-1906.

5. Theories of the Person of Christ. Among the subjects treated will be the virgin-birth, the consciousness of Jesus, the doctrine of the two natures, kenosis or mode of the incarnation, and pre-existence.

Second period, 1905-1906.

6. Philosophical Introduction to Theology. Among the problems investigated are Dualism, Materialism, Idealism, the nature of the soul, Atomism, Theism, Pantheism, Teleology, and Evolution.

Third period, 1905-1906.

7. The Rise and Development of the great Systems of Theology. The purpose is to trace the general development of doctrine as related to the principle of its unfolding, to Christian experience, and to the conditions of the time in which it grew.

First period, 1906-1907.

8. The Christian Doctrine of Salvation. The various theories of the work of Christ will be presented in their historical connection, together with an explanation of the particular forms which the doctrine has assumed in relation both to the period when it arose and to present needs of faith.

Second period, 1906-1907.

9. The Psychology of Religious Experience. A description of the various forms of the religious consciousness, with the aim of ascertaining the essential elements common to the different manifestations of this experience.

Third period, 1906-1907.

10. Theism. In this course an endeavor will be made not only to ascertain what theism is, but to come into first-hand acquaintance with the chief representative positions in the philosophy of religion, as those of Anselm, Descartes, Spinoza, Berkeley, Kant, Schleiermacher, Mansel, Lotze, Ritschl, and others.

HOMILETICS.

President George.

Rev. Frank W. Gunsaulus, D. D., Acting Professor of the Science and Art of Preaching.

PRESCRIBED COURSES.

1. The Sermon as the Preacher's Instrumentality. The spiritual and mental qualities which make the preacher; study of sermons by effective ministers of Christ after the same careful and scientific method employed in laboratory and life classes, so-called; study of a text-book on Homiletics and of the various topics in homiletical study, as illustrated in the preaching of eminent men, and more especially of the students themselves.

Junior year, first period, 2 hours a week.

2. The History of Christian Preaching. Study of the great preachers of the Church by the same method of investigating and determining sources of power and the relative excellence of methods; sermons on themes of immediate importance will be asked for and carefully considered with reference to the growth of pulpit power; review of sermons with lectures.

Middle year, third period, 2 hours a week.

3. The Preacher's Relation to Human Life and Life's Higher Development. Study of the pulpit and its proper relationship to other facts and forces of contemporary life; lectures on the practical application of the principles involved.

Senior year, second period, 3 hours a week.

ELECTIVE COURSES.

4. Problems and Solutions in Contemporary Preaching.—*Professor Gunsaulus.*

Third period, 1905-1906, 1 hour a week.

5. Liturgics.—*Rev. Wm. E. Barton, D. D.*

Third period, 1905-1906, 1 hour a week.

6. Practical Problems of the Ministry.—*Rev. Wm. E. Barton, D. D.*

Third period, 1905-1906, 1 hour a week.

CHRISTIAN SOCIOLOGY AND PASTORAL THEOLOGY.

Professor Taylor.

PRESCRIBED COURSES.

1. Survey of the field and equipment for religious and social work. Studies in the English Bible and observations of actual conditions of life are compared, to introduce the student to a practical knowledge of the need and

requirements of ministries to the living, and to give the point of view whence he may best see and prepare for the work of the church.

Junior year, first period, 2 hours a week.

2. Social Teachings of the Scriptures. An exegetical and historical examination of the Old and New Testaments, to ascertain and apply their ideals of social relationships, the practical means suggested and the spiritual power revealed to realize them.

Middle year, third period, 2 hours a week.

3. Social Theory and Practice. The psychological basis of association, and the structure, ideals, and forces of society are studied, to show the relation between them and the facts and forces of Christian faith and experience, organization and work.

Senior year, second period, 3 hours a week.

4. Historical Pedagogy. The Biblical basis and historical development of religious education are outlined, and the practical administration of the Sunday school and other nurture agencies is studied in relation to general pedagogical progress.

Junior year, third period, 2 hours a week.

5. Pastoral Theology. The personal and corporate means for realizing the divine ideals of life, individual and social, with special emphasis upon ministerial functions of the church, the organic relation of the minister's duties thereto, the unity of parish administration, and the most practical methods of pastoral work.

Senior year, third period, 3 hours a week.

ELECTIVE COURSES.

6. Social institutions, their evolution, forms, functions, and relation to religion.

First period, 1905-1906.

7. Causes and treatment of dependency, the charitable agencies of the church, state, and private organizations.

Second period, 1905-1906.

8. Ethical and religious aspects of industry.

Third period, 1905-1906.

9. Theories of social order, individualism, socialism, anarchism, and their relation to the Messianic kingdom.

First period, 1906-1907.

10. Delinquency, the preventive and reformatory treatment of vice and crime.

Second period, 1906-1907.

11. Democracy and education in church and state.
Third period, 1906-1907.

By special arrangement, students may elect courses and field work offered by the Chicago Institute of Social Science under the direction of Professor Taylor.

PUBLIC SPEAKING.

Professor Blanchard.

PRESCRIBED COURSES.

1. Voice and Action in Preaching. The fundamental principles of the use of the voice and body in speaking; the theory and practice of gesture as an accompaniment of speech; study and presentation of illustrative selections from standard literature; frequent delivery of short, original addresses.
Junior year, 2 hours a week.

2. Vocal Expression in Preaching. Continued practice in the technique of public speaking, and special training in the delivery of sermons, some from manuscript and notes, but the larger part extemporaneously after careful advance preparation of plan and material.
Middle year, 2 hours a week.

ELECTIVE COURSES.

3. Inductive Studies in Oratory. Study of the methods of great public speakers; analysis and delivery of characteristic addresses; discussion and practice of the psychological principles involved in the management of audiences; the development of the main divisions of the address; original work in different forms of the oration.
First period, each year.

4. Vocal Interpretation of Poetry. The expressive reading of poetry, and its use for purposes of illustration; studies in the typical forms of poetry; practice in the imaginative and emotional interpretation and use of poetry.
Second period, each year.

5. Bible and Hymn Reading. The principles of vocal expression applied to the interpretation of Scriptures and hymns; the vocal interpretation of the various forms of literary expression found in the Bible; class practice.
Third period, each year.

SACRED MUSIC.

Mr. Smith.

1. Hymnology and Hymn Tunes. History of hymn literature and church music; critical study of hymn and tune types; adaptation of hymns, anthems, etc., to worship.

First and second periods, each year.

2. Singing, Elementary and Advanced. Notation, four-part singing and choral studies with piano accompaniment; the general principles of voice culture.

First and second periods.

These courses are elective for all students. In Course 2, two hours count as one.

ASTOR, LENOX
AND TILDEN FOUNDATIONS

KEYES HALL.

MISSIONS.

The missionary spirit has been, from the first, prevalent in the Seminary, and a large number of its graduates have gone out to work in mission fields, both home and foreign. Ninety-seven of its graduates have been or are now at work in foreign lands, sixty-eight of these in distinctly missionary work. Of this number, forty-one are from the English Seminary, one from the German Institute, four from the Danish-Norwegian Institute, and twenty-two from the Swedish Institute. Twenty-nine of those who have been trained in the foreign institutes have served as regular pastors in their native lands. About forty of the Seminary's graduates are now in active missionary service, and the students of the Seminary keep in touch with these men by writing each year a personal letter to each one.

A Mission Study Class is carried on during the greater part of the year under the direction of the Missionary Committee appointed by the students. The course this year includes a study of the biographies of the leading home and foreign missionaries.

Mission Volunteers are frequently called upon to speak in churches and Christian Endeavor societies upon foreign missions.

Students of the Seminary, with the co-operation of the Faculty, contribute about $300 annually through the A. B. C. F. M. for the support of Rev. Charles N. Ransom, their missionary to the Zulus. Mr. Ransom was graduated from the Seminary in 1889.

ALDEN LECTURESHIP ON MISSIONS.

The Alden Lectureship Fund furnishes a course of missionary instruction in the Seminary during each session. The plan of administration is briefly as follows:

1. The instruction is to be given by eminently successful missionaries who are in active service in the home and foreign field.

2. They will give courses, prescribed and elective, through periods of five or ten weeks each year.

The aim will be to have the lecturers come into as close personal contact with the entire student body as possible, thus securing inspiration for missionary work as well as theoretical and practical instruction.

The lecturer for next year will be Rev. James L. Barton, D. D., Corresponding Secretary of the A. B. C. F. M.

OCCASIONAL ADDRESSES.

In addition to the Lecture Courses of the Seminary, addresses are given from time to time by eminent clergymen, foreign missionaries, editors, physicians, and specialists in various departments of social and philanthropic work.

The following speakers addressed the students during the year:

Rev. A. M. Brodie, D. D.: The Next Step in Congregationalism.

Mr. Frederick H. Wines: Charities and Correction.

Prof. William D. McClintock: The Relation of Ministers to Literature.

Hon. Frank B. Sanborn: Practical Questions in Charity Work.

Rev. Frank Newhall White, D. D.: Reality in Religion.

Mr. Raymond Robbins: The Municipal Situation.

Mr. W. M. R. French: The Ministry of Art to Religion.

Prof. Herbert L. Willett: Popular Interpretation of Biblical Scholarship.

Dr. John Graham Brooks: The Theory of Tainted Money.

Rev. David Beaton, D. D.: Spiritual Interpretation of Life.

Rev. J. D. Davis: Japan Thirty Years Ago and Now.

Prof. George L. Scherger: Luther.

Prof. Louis C. Monin: The Preacher and the Study of Psychology.

Rev. John P. Straton: The Salvation of Society, Society's Larger Demand.

Prof. H. M. Scott: Life and Geography of Palestine.

Rev. Lyman Abbott, D. D.: The Essential Spirit of Judaism.

Prof. G. F. Wright: The Value of Scientific Knowledge to the Pastor.

Rev. S. M. Zwemer: Mission Work in Arabia.

Dr. Karl Fries: The Student Volunteer Movement in Scandinavia and other Countries.

PHYSICAL TRAINING.

Director—Prof. Henry F. Kallenberg, M. D., Director of Physical Practice in the Secretarial Institute and Training School of the Young Men's Christian Association.

Instructor—Mr. P. A. Lewis of the Secretarial Institute and Training school.

All students who room in the Seminary are required to

give at least two hours a week to physical training. The required work is in the line of light gymnastics, and is intended to correct posture, improve co-ordination, increase vitality, and afford wholesome recreation.

The work is of a normal character, so that the student upon graduating from the Seminary, may have profitable and interesting classes in his field of work, even without expensive apparatus.

Classes are formed for those who desire heavy gymnastics.

A physical examination is required before joining the gymnasium classes, and students should make an appointment for this with the physical director at the beginning of the year.

GRADUATION AND DEGREES.

THE COURSE OF STUDY.

The Seminary offers a three years' course of study leading to graduation, on the satisfactory completion of which a diploma is granted. The degree of Bachelor of Divinity is granted to those who, in addition, meet the special requirements with regard to standing and examinations described on page 38. This degree is also granted in course to those who complete a four years' course in subjects prescribed by the Faculty. By entering with advanced credit in certain subjects it is possible to complete the four years' course and obtain the degree of Bachelor of Divinity in course in three years.

REQUIREMENTS FOR GRADUATION.

1. The candidate must have completed to the satisfaction of the Faculty the full course of study in the Seminary.

2. The candidate must present to the Faculty a thesis on some theological topic, prepared under the direction of the professor of the department to which the topic belongs. The subject of the thesis must be presented to the professor within one month after the beginning of the Senior year, and the thesis must be presented to the Faculty not later than March 31st in each year. In estimating the value of the thesis chief importance will be attached to scholarly methods and independent research. The candidate must present a type-written copy of his thesis to the Seminary.

3. A certificate of graduation will be conferred on all students who fulfill the above requirements.

REQUIREMENTS FOR DEGREES.

The Seminary, in addition to the certificate of graduation, offers the degrees of Bachelor of Divinity and Doctor of Philosophy under the following regulations:

I. The degree of Bachelor of Divinity.

1. The candidate must have taken all the prescribed work in Hebrew and Greek, and fulfilled all the requirements for graduation, including the thesis.

2. The candidate must have attained an average grade of 80 per cent. in all his class work, also a grade of 80 per cent. in his thesis.

3. The candidate must pass an examination on a specific subject which falls within the department to which his elective group belongs. (See regulations on page 21.) This subject is announced in the Year Book. In this examination, which will be held about the fifteenth of April annually, a grade of not less than 80 per cent. must be attained.

The subjects of the B. D. examinations for the class of 1906-1907 are the following:

Old Testament: Amos, questions on introduction and interpretation.

Comparative Religion: The primitive Semitic religion.

Hebrew and Semitic Languages: The Aramaic portions of Daniel.

New Testament: The New Testament teaching concerning righteousness.

History: The Unitarian movement in the first four centuries.

Systematic Theology: Theories of Christian experience.

Practical Theology: The theory and practice of Preaching according to John Calvin.

Sociology: The religious and social significance of the family.

II. The degree of Doctor of Philosophy.

1. A diploma of graduation from some recognized col-ge or university.

2. A diploma of graduation from the full course, ncluding Hebrew and Greek), of a Theological Seminary.

3. A two years' course of study at Chicago Theological minary. The work must be done under the direction of e Professors in three departments.

4. A thesis prepared in one of the three chosen partments, on a subject accepted by the professor in the partment to which it belongs. This thesis must be ientific in method, exhaustive in its subject-matter, and orthy to be called a contribution to the knowledge of its spective theme. The thesis must be accepted on its own erits before an examination can be had. The thesis must presented one month before the examination. Accepted eses must be printed and twenty-five copies presented to e Seminary.

5. A final examination in three departments of study. he one in which the thesis belongs is major and the other o are minors. The examination will be oral in the major d written in the two minors. The oral examination will conducted by the professors of the three departments osen by the candidate.

NOTE 1.—In no case does the fulfillment of the time ndition entitle a candidate to the degree, since the degree granted solely on the merits of the thesis and the examiations.

NOTE 2.—A charge of $10.00 for the diploma is made students who receive the degree of Ph. D.

FELLOWSHIPS.

Two fellowships of ten thousand dollars each have been established by Mr. E. W. Blatchford of Chicago, and the late Dr. C. L. Ford of Ann Arbor, Michigan. The incomes of these fellowships will be granted for the two years immediately succeeding graduation, on the following conditions:

1. A fellowship shall be available only for students who take their entire course of three years in the Chicago Theological Seminary.

2. A fellowship shall be assigned by the Executive Committee, on the recommendation of the Faculty, to that member of each graduating class who, by native ability, success in study, and Christian character, shall give promise of the highest usefulness as a Christian scholar. The Executive Committee reserves the right to withhold the fellowship in any year, for sufficient reasons.

3. The studies of a Fellow shall be under the supervision of the Faculty, to whom he shall give a detailed report twice a year.

The following is a list of those who have held Seminary fellowships: H. W. Gates, 1894-1896; F. G. Ward, 1894-1896; B. S. Winchester, 1895-1897; H. L. Strain, 1896-1898; R. E. Bowers, 1898-1900; H. M. Jones, 1898-1900; James Mullenbach, 1899-1901; W. J. Chapman, 1901; E. A. Cook, 1902; J. J. Martin, 1903; Lester McLean, Jr., 1904;* H. B. Williams, 1905.

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*Mr. McLean was preparing to do graduate work on his fellowship at the University of Tokyo, Japan, and become director of the Y. M. C. A. work in that empire, when he was removed by death August 22, 1905.

PRIZES IN DEPARTMENT OF SYSTEMATIC THEOLOGY.

1. The Lucretia Ambrose Walker prize is the income of $1,000, and is given to the member of the Middle Class who prepares the best essay on a designated topic in Systematic Theology. The prize has been awarded to the following persons: W. S. Hunt and A. W. Ackerman, 1889; J. W. Wilson and J. W. Marshall, 1890; H. M. Richardson and L. G. Kent, 1891; S. G. Lamb, 1892; E. V. Wight, 1894; R. R. Kennan, 1895; C. T. Chase, 1896; R. E. Bowers, 1897; D. W. Dexter, 1898; W. G. Rogers, 1899; W. J. Chapman, 1900; E. A. Cook and A. G. Graves, 1901; J. J. Martin, 1902; William Worthington, 1903; H. S. Fritsch, 1904; J. B. Reese, 1905.

SCHOLARSHIPS AND STUDENT AID.

Committee on Scholarships and Loans—

From the Faculty—PROFESSOR SCOTT.

From the Executive Committee—MESSRS. BARTON AND BLATCHFORD.

For the purpose of encouraging a high grade of scholarship and enabling needy and worthy students to secure a training for the ministry, the Seminary offers the following series of graded scholarships to each of the classes in the English Department:

One high honor scholarship of $175 to the student who attains a grade of 95 per cent.

Two honor scholarships of $125 each to students whose grade is 90 per cent.

Scholarships of $100 each to students whose grade is 80 per cent.

Scholarships of $75 each to students whose grade is 75 per cent.

These scholarships are granted on the following conditions:

1. Evidence of good health.

2. Evidence of Christian character and promise of usefulness in the ministry.

3. Evidence of pecuniary inability to take the Seminary course without financial aid.

4. Middle year scholarships are assigned to members of the Middle class on the basis of the grade attained in Junior year, and may ordinarily be retained during Senior year on the maintenance of the required grade, provided due notice of the desire to retain a scholarship is given.

5. Students from other seminaries, who enter the Middle and Senior classes, will be granted scholarships, provided such are available, on testimonials of rank obtained in their previous work, but no honor scholarship will be granted without a special examination.

6. Junior scholarships are assigned on the basis of standing and testimonials to character and promise of efficiency; but only on probation for the first period of the Seminary year, at the close of which period the assignment of scholarships will be open to revision. Honor scholarships for the Junior year will not be assigned till the close of the first period.

7. The retention of any scholarship is conditioned upon the maintenance of the required grade. Should a man's work not fulfill the requirements of a higher scholarship, he may receive one of a lower grade should such be available.

8. No scholarship will be granted a student whose grade is below 75 per cent.

9. Scholarship money will not be granted to any student who has charge of a church or who marries during his Seminary course.

10. The Seminary will endeavor, as far as its funds will allow, to grant scholarships to all men who attain required grades, but if there are more men than available scholarships in any grade, all will receive scholarship rank and title, but those lowest in rank will receive the scholarship money of the next lower grade.

11. Students who by merit are entitled to scholarships but who do not need the money, or prefer to take a loan, will receive the honor and rank which go with the scholarship.

12. Students from the United Brethren and Methodist Protestant churches are granted scholarship aid on the same conditions as Congregationalists.

LOANS.

1. Loans are granted only to undergraduates.

2. Sums usually not exceeding $75 a year to each of a limited number of students are loaned in proportion to need on notes at nominal interest, payable in annual installments after graduation.

3. As only a definite sum is annually available for loans to students, new applicants should, to avoid misunderstanding, correspond in advance with the Secretary of the Faculty regarding the possibility of securing the aid they need.

4. Students who marry during their Seminary course are ineligible for the above loans.

5. The funds available for the aid of students are provided from the income of the D. K. Pearsons Fund, the gift of Dr. and Mrs. Pearsons, and the following scholarships pledged, but not all paid in full.

John F. and Abbie F. Mendsen, $3,500; Nathaniel Bouton, $3,000; Julius W. Butler, $3,000; H. M. Hooker, $3,000; Samuel Plumb, $3,000; W. Coit Hubbard, $3,000; A. L. Coe, $3,000; Charles Goodrich Hammond, $3,000; Maximilian Hjortsberg, $3,000; Chicago, $3,000; Chicago, $3,000; Lake Superior, $3,000; Laird, $3,000; P. G. Strawn, $3,000; Charles H. Goold, $3,000; Eliza M. Sherman, $3,000; Edward Ely, $2,500; Ottawa, $2,685; La Crosse, $2,637; Leonard P. Chase, $2,500; J. W. Scoville, $2,500; J. W. Scoville, $2,500; Beloit, $2,090; Ridgeland, $2,075; C. A. Talcott, $2,000; Jacob Cummer, $2,000; R. D. Stephens, $2,000; David Leonard, $2,000; Geneseo, $1,705; Illinois, $1,554.47; Elgin, $1,500; Mrs. Fisk's Austin Memorial, $1,500; Horace Billings, $1,500; Joseph Burrage, $1,500; John L. Childs, $1,500; E. W. Davis, $1,500; Deer Park, $1,500; Margaret Depew, $1,500; John Dove, $1,500; J. Worcester Field, $1,500; Hayward, $1,500; J. J. Knowles, $1,500; Mrs. S. L. Kennedy, $1,500; New London, $1,500; Olivet, $1,500; Joseph Tilson, $1,500; Elbridge Torrey, $1,500; Spencer Warner, $1,500; Lucy Warner, $1,500; Wolcott, $1,500; N. S. Cushing, $1,500; Blood, $1,500; Willard Cook, $1,400; Kansas, $1,369.42; Princeton, $1,066.55; Galva, $1,030; John and Flavel Bascom, $1,000; Mrs. Lucy Bartlett, $1,000; Mrs. Elizabeth Booth, $1,000; Emily Doane, $1,000; Hunt,

1,000; J. Lewis, $1,000; Mack, $1,000; Mrs. Mina C. Pfenning, $1,000; Dennis Warner, $1,000; Eli Corwin, $1,000; Hubbell, $1,000; Hendrick, 1,000; C. L. Tank, $1,000; R. G. Peters, $1,000; Jones, $1,000; Agard, 1,000; Foster, $800; Wisconsin, $419; Edsell, $500.

CONGREGATIONAL EDUCATION SOCIETY AND PASTORAL APPOINTMENTS.

1. Aid by loan or grant, additional to that pledged by the Seminary, ranging from $50 to $75, is furnished by the Congregational Education Society, *when their funds permit*, to students who are members of Congregational churches. Applications for appropriations may be made to the representatives of the Society at the Seminary the first week in October, but only such as are officially notified by the officers of the Society of the acceptance of their application should expect to receive the appropriation. Professor Scott and Dr. Savage constitute the committee representing the Society.

2. Application for pastoral and missionary appointments should be made directly to Rev. J. C. Armstrong, D. D., Superintendent of Chicago City Missionary Society, 151 Washington St., Chicago; or to the Superintendent of the Illinois Home Missionary Society, 153 La Salle St., Chicago; but no student is permitted to assume charge of a church without special permission of the Faculty.

NOTE—The Seminary cannot hold itself pecuniarily responsible to make up deficiencies, from whatever cause, in the annual appropriations of the Congregational Education Society.

FIELD WORK.

The field work is an educational adjunct to the classroom instruction and essential to the training for the work of the ministry. Each student is therefore assigned to appointment under the supervision of the department of

Christian Sociology and Pastoral Theology and is required to render to the professor in charge written reports of the same.

Every care is taken in each case to consult personal preference, to adjust the work to the student's need and aim, and to make the field work tributary to spiritual and educational development. The work of the field, however, is strictly confined to such limits as forbid its encroachment upon the time and strength demanded by scholarship and health. On this account only such students are permitted to be in pastoral charge, or to preach regularly, as the Faculty judge to be specially warranted in assuming the severe exactions of the double task. The regulations of the Seminary therefore require students to obtain the special permission of the Faculty to continue in or assume pastoral charge, or preaching engagements during the study terms. All receiving such permission are required to report their work to the professor under whose supervision it is placed.

In addition to private interviews at office hours, group and general conferences are held for fraternal interchange of experience on the field and to confer with specialists in many lines of social effort and church work.

LIBRARY AND MUSEUM.

The Hammond Library, so-named from the donor o the building, the late Col. C. G. Hammond, of the Ne England Church, is primarily for the use of Faculty an students of the Seminary, though a cordial invitation i extended to clergymen and other friends of the Seminar to avail themselves of its privileges.

The library contains about twenty-five thousan volumes, besides a large assortment of periodical literatur both religious and secular, and is constantly receiving add tions of new works in all departments of theologic literature.

The privilege of drawing books is extended to student and friends of the Seminary with the utmost possible fre dom, subject only to such regulations as are necessary fo the best interests of all.

The Reading Room, No. 112 Fisk Hall, is furnished b the students' Y. M. C. A. with the leading Chicago dail papers and religious weeklies representing several differer denominations. The room is open to students at all hour

Two collections, one on Egyptology, the gift of Re E. M. Williams, D. D., and one on the rise of Congreg tionalism, presented by Rev. F. W. Gunsaulus, D. D., ar of value to the specialist in these subjects. A complete s of the Collections and Proceedings of the Massachuset Historical Society will also be found of value to the studer of early American church history.

The Gates Alcove of Missionary Intelligence contai about two thousand works on the history of missions, an mission lands and peoples with their religions. Large add

tions are being made to this collection, which already offers excellent opportunities for special work in the history of missions. A valuable collection of documents, comprising the papers and addresses of the Christian Congress on Africa, has been added to this department by the gift of Frederic Perry Noble, Ph. D., the secretary of that Congress. Members of missionary societies, or any who are interested in mission work, are cordially invited to make use of this department of the library.

By the will of the late Professor Samuel Ives Curtiss the Seminary has received his large collection of works on Old Testament and Semitic studies, one of the most valuable of private libraries on this subject. These volumes will be classified and catalogued as rapidly as possible.

It is the aim and constant effort of the committee to procure, as far as possible, all works of real value which may appear in the various fields of theological research, and thus to make the library of the greatest possible usefulness to students and friends of the Seminary. All possible information and aid will be gladly rendered to students by the librarian and assistants.

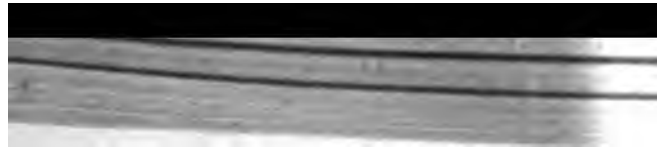
MUSEUM OF CHRISTIAN ANTIQUITIES.

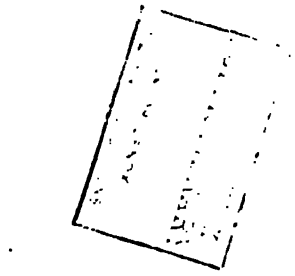
A beginning has been made of a collection of objects illustrating the history of the church. This includes the Congregational Exhibit from the World's Columbian Exposition, a collection of ancient coins, presented by Professor Curtiss, various missionary curios, numerous other pictures and relics.

Additions to this collection will be thankfully received.

Endowment funds for the purchase of books and other library purposes have been given by various friends. The amounts of these endowments as originally established was as follows:

HAMMOND LIBRARY.





Alumni Library Fund	$ 1,000.00
John Blatchford Memorial Reference Library Fund.	10,000.00
Philo Carpenter Alcove Library Fund	5,000.00
C. F. Gates Alcove of Missionary Intelligence	5,000.00
J. T. Hyde Alcove Library Fund	1,000.00
E. S. Jones Alcove Library Fund	5,000.00
S. M. Moore Library Fund (not productive at present)	3,000.00
J. W. Norris Library Fund	5,000.00
Patton Binding Fund	1,000.00
Chas. Walker Library Fund	1,000.00
E. M. Williams Library Fund	2,500.00
Wells Library Fund	10,000.00
	$49,500.00

Owing to depreciation in the values of some properties represented by the foregoing endowments the total of those that are productive at present amounts to only $22,688.75. Additional funds are needed to meet the growing demands made upon the library in its various departments.

BUILDINGS AND EXPENSES.

LOCATION.

The Seminary is situated on Ashland Boulevard, opposite Union Park, in the West Division of the city. Its location in this metropolis of the interior is an important feature of its advantages. The students have constant opportunity to hear preachers of national reputation, to study the most successful methods of church work, especially as related to the problems of city evangelization, and also to observe the social and economic movements of our times. Here, too, young men of different nationalities may engage in missionary work among their own people, thus combining practical with theoretical training. It is thought that the value of a theological education is greatly enhanced by the improvement of such privileges as are furnished in an eminent degree by our location in this metropolis.

DORMITORY BUILDINGS.

Fisk Hall, erected in 1889-1890, was opened for occupancy in 1891. On the first floor are four large lecture rooms, professors' studies, rooms for the President, Secretary and Treasurer, a reception room and parlor. In the basement are bath rooms and a bowling alley, and in the fifth story a gymnasium. The second, third and fourth floors contain ninety-seven suites of rooms for students, viz., thirty-seven suites consisting each of a study and two bedrooms for two students, and sixty consisting each of a study and a bedroom for one student—in all providing accommodations for one hundred and thirty-four students. These

suites of rooms are finished in hardwood and are furnished throughout in a uniform manner with new, substantial and abundant furniture, including bedding and towels and everything needed to render them comfortable and pleasant.

Keyes Hall contains ten suites of rooms, providing accommodations for students and their wives, with facilities for housekeeping. For terms apply to the Treasurer.

Carpenter Hall, besides Carpenter Chapel and one lecture room, contains twelve suites of rooms for twenty-one students. The rooms are furnished throughout with all needed furniture. Rooms in these buildings are heated by hot water and lighted by gas.

The Chapel has been enlarged, remodeled and furnished with a fine pipe organ, the gift of Mrs. Arthur Farrar, as a memorial to her husband. This equipment furnishes part of the basis for contemplated enlargement in the work of church music.

GYMNASIUM.

There is a gymnasium in Fisk Hall fully equipped with all the apparatus needed for both light and heavy gymnastics. The gymnasium was furnished by twelve physicians of Chicago.

ROOMS.

No charge is made to students for rent of rooms in Fisk Hall. For incidentals, care of students' rooms, including washing of bedding and towels, fuel and light, $2.00 per week is charged for a suite of three rooms occupied by one or two students, and $1.25 per week for a suite of two rooms occupied by one student. Drawing for choice of rooms will take place Wednesday, September 26, 1906, at 2 p. m.

EXPENSES.

The necessary expenses for the Seminary year are about as follows:

Care of Room, Single Suite, First Period	$ 12.50
Care of Room, Single Suite, Second Period	13.75
Care of Room, Single Suite, Third Period	13.75
Board, 32 weeks at $3	96.00
Text-books	20.00
Laundry, 32 weeks	19.00
	$175.00

An incidental charge of $2.00 for a single period, or $5.00 for a season of three periods, is made to students who do not occupy rooms in the Seminary buildings. Charges for care of rooms and incidentals are payable in advance at the beginning of each period.

THE GERMAN INSTITUTE

COUNCIL.

Pres. J. H. George, D. D.
Rev. M. E. Eversz, D. D., *Chairman.*
Prof. H. Obenhaus, B. D., *Secretary.*
Prof. O. H. Kraft, A. M.
Prof. C. A. Beckwith, D. D.
Rev. H. R. Booch, Payson, Ill.
W. Fricke, Esq., Oak Park, Ill.
Rev. F. Sattler, Avoca, Ia.
Rev. G. Schwab, Lincoln, Nebr.

EXAMINER.

Rev. W. Dorn, St. Louis, Mo.

INSTRUCTORS.

Rev. Oscar Hermann Kraft, A.M., *Dean and Professor of Systematic and Practical Theology and New Testament Language and Literature.*
Rev. Hermann Obenhaus, B. D., *Associate Professor of Old Testament Languages and Literature and Historical Theology.*

The German Institute was organized in 1882 as the German Department of the Chicago Theological Seminary, with Rev. Theo. Falk as instructor. During the year 1903 the name was changed to the German Institute of the Chicago Theological Seminary, and the German Congregational churches were given representation on the Council of the Institute, three members being elected by the German Congregational General Conference. It has been the means of fitting many young men for professional service in one of the most important fields of the ministry, that of German Congregationalism in America. A number of its students have taken their preparatory work in the Wilton German-

English College, which has recently been combined with Redfield College, Redfield, South Dakota.

Field work, including preaching, Sunday school teaching and visiting, is furnished to all students who evince ability to do the work advantageously. A special season of prayer is observed every Friday by all members of the Institute.

There are at present one hundred and sixty German Congregational churches with a membership of eight thousand one hundred and twenty-three, and a number of smaller congregations which are served by German pastors. In the states of Illinois, Iowa, Nebraska, North and South Dakota, and in the Pacific states, German Congregational associations have been organized which meet semi-annually. In other states there are a number of German Congregational churches with a promising future. Ninety ministers have been engaged in the work and many places have been left unoccupied for lack of men. There is a urgent call for more men. The German Congregational churches support a church paper, the *Kirchenbote*, and a Sunday school paper, the *Segensquelle*. They also have their own publishing house at Michigan City, Indiana, and a book depository in Chicago.

The newly organized Redfield German-American College at Redfield, S. D., offers a special course of four years for students looking toward the Institute work. The following excerpt from its catalogue for 1904 reveals the close relation between that institution and the German Institute: "During the year a union has been effected with the German English College at Wilton, Iowa, (which institution) was established for the purpose of fitting young men for the German Department of the Chicago Theological Seminary, and thus training them for the ministry of German Congre-

national Churches." Thus a substantial preliminary training is provided for prospective candidates.

Detailed information regarding the conditions of admission, requirements for graduation, regulations regarding scholarships and loans are given on page 63. The schedule of regular studies is given below:

Professor Obenhaus.

OLD TESTAMENT LITERATURE AND INTERPRETATION.

Hebrew Grammar.
Junior class, first and second periods, 3 hours a week.

Translation and exposition of selected Psalms.
Junior class, third period, 3 hours a week.

Old Testament introduction.
Junior class, first and second periods, 2 hours a week.

Translation and exposition of selections from Isaiah and the Minor Prophets.
Middle class, first period, 2 hours a week.

NEW TESTAMENT LITERATURE AND INTERPRETATION.

Professor Kraft.

1. Greek Grammar. Translation of selected passages.
Junior class, first and second periods, 3 hours a week.
2. Translation and exposition of John's Gospel.
Junior class, third period, 3 hours a week.
3. New Testament introduction.
Junior class, third period, 2 hours a week.
4. Exegesis of the Epistles to the Romans and Galatians.
Middle class, first and second periods, 2 hours a week.
5. Biblical theology.
Middle class, second and third periods, 2 hours a week.
6. Epistle of James.
Senior class, first period, 1 hour a week.
7. Epistle to the Hebrews.
Senior class, second period, 1 hour a week.

HISTORICAL THEOLOGY.

Professor Obenhaus.

1. Church history. History of Old and New Testament times and of the Apostolic church.
Junior year, 2 hours a week.

2. Church history. The church in the Roman Empire and in m
and modern times.
Middle year, 2 hours a week.
3. History of Christian dogma.
Middle year, first and second periods, 2 hours a week.
4. History of the Reformation. Elective.
Senior year, first period, 2 hours a week.
5. History of Missions. Elective.
Senior year, second period, 2 hours a week.
6. History of modern theology. Elective.
Senior year, third period, 2 hours a week.

SYSTEMATIC THEOLOGY.

Professor Kraft.

1. Apologetics.
Middle year, first period, 2 hours a week.
2. Dogmatics.
Middle year, second and third periods, 2 hours a week.
Senior year, first period, 1 hour a week.
3. Ethics.
Senior year, second and third periods, 1 hour a week.

PRACTICAL THEOLOGY.

Professors Kraft and Obenhaus.

1. Theological encyclopædia.
Junior year, first period, 2 hours a week.
2. Homiletics.
Middle year, second and third periods, 2 hours a week.
Middle year, first period, 1 hour a week.
3. Pastoral theology.
Senior year, second and third periods, 1 hour a week.
4. Catechetics.
Senior year, first period, 1 hour a week.
5. Liturgics.
Senior year, first period, 1 hour a week.
6. The work of home and foreign missions.
Senior year, second period, 1 hour a week.
7. Theory of pedagogy. Elective.
Senior year, third period, 1 hour a week.
8. Congregationalism and church polity.
Senior year, third period, 1 hour a week.

THE DANISH-NORWEGIAN INSTITUTE

COUNCIL.

Pres. Joseph Henry George, D. D.
Prof. R. A. Jernberg, *Chairman.*
Prof. O. C. Grauer, *Secretary.*
Prof. E. T. Harper, Ph. D.
H. A. Haugan, Esq.
Rev. C. T. Dyrness.
Rev. Simeon Gilbert, D. D.

INSTRUCTORS.

Rev. R. A. Jernberg, *Dean and Professor of Biblical and Practical Theology.*

Rev. O. C. Grauer, *Associate Professor in History and Systematic Theology.*

The Institute for Danish-Norwegian students was opened in 1884 as the Danish-Norwegian Department of Chicago Theological Seminary. In 1903 it was made the Danish-Norwegian Institute of the Seminary, and the Danish and Norwegian Congregational churches were given representation on its Council. Rev. P. C. Trandberg was its first instructor. The expense of starting the work was borne by Mr. H. A. Haugan, of the Lincoln Park church. Professor Jernberg became instructor in 1885, and assumed charge of the department in 1890. He is assisted by Professor Grauer, who began work in 1891. One hundred and twenty-seven students have received instruction in the Institute during the past twenty years, of whom forty-two have been graduated. Nearly all of these are pastors of Danish and Norwegian churches in this country and in Norway.

The English language and literature is made a part of

regular class-room work during the course, so that the students are prepared to use English as well as their native language.

They do field work in connection with the Scandinavian churches and missions in the city, consisting of preaching, teaching in Sunday schools, pastoral visitation and work among the poor. Much good has come from these labors.

Evangelisten, the organ of the Danish and Norwegian Congregational churches in America, is published at the Institute. The paper is now in the seventeenth year of its history, and finds its way regularly every week into twenty of our Northern and Western states, and to Missouri, Louisiana, Norway, Sweden, Denmark, England, South Africa, India, China and Japan. From the beginning this paper has been doing the work of a pioneer missionary.

The conditions of admission, requirements for graduation, and regulations regarding scholarships and loans are given on page 63.

OLD TESTAMENT LITERATURE AND INTERPRETATION.

Professor Ellis.

1. Old Testament literature.
   Middle and senior years, 2 hours a week.

NEW TESTAMENT LITERATURE AND INTERPRETATION.

Professor Jernberg.

1. Lectures on the Life of Christ.
   Junior year, 3 periods, 3 hours a week.
2. Study of the Book of Acts, with lectures on the founding of the church.
   Middle year, 3 periods, 3 hours a week.
3. Studies of the Epistles of Paul and the Apocalypse.
   Senior year, 2 periods, 2 hours a week.
4. Greek New Testament.
   Middle year, 3 periods, 2 hours a week.
5. Greek exegesis.
   Senior year, 3 periods, 2 hours a week.

CHURCH HISTORY.

Professor Grauer.

1. History of the times of Jesus.
   Junior year, third period, 2 hours a week.
2. History of the early and mediæval church to the times of Gregory VII.
   Junior year, 3 periods, 2 hours a week.
3. History of the Church from the close of the eleventh century to and including the reformation in Germany.
   Middle year, 3 periods, 1 hour a week.
4. History of the reformation in lands outside of Germany and the modern Church.
   Senior year, 3 periods, 1 hour a week.
5. Modern missions.
   Senior year, 1 period, 1 hour a week.

SYSTEMATIC THEOLOGY.

Professor Grauer.

1. Lectures on natural revelation, redemptive revelation, inspiration, miracles and evidences of Christianity.
   Junior year, 3 periods, 2 hours a week.
2. Lectures on the nature and works of God, the nature of man, sin, the person and redemptive work of Christ, and the application of His redemption through the work of the Holy Spirit.
   Middle year, 3 periods, 3 hours a week.
3. Lectures on the nature of the Christian Church and its sacraments. The last things, death, the second coming of Christ, the resurrection, the last judgment and the final state.
   Senior year, 3 periods, 3 hours a week.

PRACTICAL THEOLOGY.

Professor Jernberg.

1. Lectures on the preparation of sermons, exercises in making and criticising plans.
   Junior year, 1 period, Middle year, 3 periods, 1 hour a week.
2. The analysis and synthesis of a sermon. Practical drill.
   Senior year, 3 periods, 1 hour a week.
3. Pastoral theology.
   Senior year, 1 period, 2 hours a week.

SOCIOLOGY.

Professor Taylor.

Outline of Christian sociology.
Middle and senior year, 2 periods, 2 hours a week.

THE SWEDISH INSTITUTE

COUNCIL.

Pres. J. H. George, D. D.
Prof. H. M. Scott, D. D., *Chairman.*
Prof. Fridolf Risberg, *Secretary.*
Rev. F. E. Emrich, D. D.
Supt. S. V. S. Fisher.
Rev. C. H. Beale, D. D.
Prof. M. E. Peterson.
Rev H. Soderholm.
Rev. I. Hoyem.

INSTRUCTION.

Rev. Fridolf Risberg, *Dean and Professor of Biblical and Systematic Theology.*

Rev. M. E. Peterson, *Associate Professor in Church History.*

The Department for Swedish students was opened in 1885 with Professor Risberg at its head and fourteen students. The name has since been changed to the Swedish Institute and the Swedish Congregational churches given a place on the Council. The Institute now averages about twenty-five students, and Professor Risberg is assisted by Professor Peterson in the work of instruction. Two hundred and twenty-two students have received instruction in the Institute, of whom one hundred and fifty-nine have been graduated. Twenty-two have gone out as missionaries in foreign lands and one hundred and forty-nine are now engaged in preaching in this country and in Europe.

There are one hundred and seven Swedish Congregational churches in this country, and besides these some independent Swedish churches, and some belonging to the Swedish Evangelical mission, look to this Institute for their

supply of ministers. The average time the men have been in America is seven years. Most of them have only a common school education when they come to the Institute. The average age of the men is twenty-seven years. Great care is taken that they shall be devoted Christians with an earnest zeal for the work.

The students hold a Swedish prayer meeting every Tuesday evening, from seven to eight, at which one of the professors is present. They also conduct a debating society which meets every Monday evening, where the students discuss religious and practical questions in connection with the work of the ministry.

All the students do some kind of field work. Some are pastors, some preach in churches and at mission stations, some do Sunday shool work and home visiting, some conduct prayer meetings.

The conditions of admission, requirements for graduation, and regulations regarding scholarships and loans are given on page 63.

OLD TESTAMENT LITERATURE AND INTERPRETATION.

Professor Risberg and Professor Ellis.

Courses 1-2, Professor Risberg; Course 3, Professor Ellis.

1. Biblical archæology.
   Junior year, 2 hours a week.
2. Old Testament history.
   Middle year, 2 hours a week.
3. History of Israel.
   Senior year, 2 hours a week.

NEW TESTAMENT LITERATURE AND INTERPRETATION.

Professor Risberg.

1. Inductive study of the life of Jesus, based on the four Gospels.
   Junior year, 3 hours a week.
2. The life of Paul, according to the Acts, as an introduction to the study of his epistles.
   Senior year, two periods, 2 hours a week.

3. Interpretation of the first Epistle to the Corinthians.
Senior year, third period, 2 hours a week.

CHURCH HISTORY.

Professor Peterson.

1. History of the Church, following the work of Bishop Nils Lofgren.
Middle year, 2 hours a week.
2. History of the Church in Sweden, following the work of Bishop C. A. Cornelius.
Senior year, 2 hours a week.

SYSTEMATIC THEOLOGY.

Professor Risberg.

1. A Course of Christian Doctrine, on the basis of Professor J. A. Ekman's work.
Senior year, 3 hours a week.

PRACTICAL THEOLOGY.

Professor Risberg.

1. Practical exercises in the homiletic use of Scripture.
Junior year, 1 hour a week.
2. Exercises in making and criticising plans of sermons. Use of Scripture in preaching. Delivery of sermons.
Middle year, 2 hours a week.
3. Preparation and delivery of written and unwritten sermons and addresses.
Senior year, 2 hours a week.
4. Pastoral Theology.
Senior year, 1 hour a week.

ELOCUTION.

Profesor Grauer.

Senior year, 1 hour a week.

REGULATIONS.

ADMISSION AND GRADUATION.

The same conditions as to Christian character and testimonials are required of candidates for admission to the Institutes as are required in the Seminary. The literary requirements may be learned on application to the professors in charge of each Institute.

A certificate of graduation from each Institute will be conferred on all students who complete the full course of study and fulfill all the requirements laid down in their respective Institutes.

Students of the Institutes who have had a collegiate training may take part of their work in the Seminary and be graduated from both institutions.

SCHOLARSHIPS AND LOANS.

Scholarships in the Institutes are granted on the same general plan as in the Seminary.

1. In the German Institute three scholarships, one of $75 and two of $50, are offered for each class.

2. In the Danish-Norwegian Institute two scholarships, one of $75 and one of $50, are offered for each class.

3. In the Swedish Institute four scholarships are offered for each class. Two of $75 and two of $50 for the senior and middle classes, and four of $40 for the junior class.

4. Loans will be made to students in the Institutes under the same conditions as are required in the Seminary. See page 44.

INSTRUCTION.

The course of study in the Institutes covers three years. The aim is to fit foreign students for work, both in their native languages and in English, and in pursuance of this aim all students of the Scandinavian Institutes are instructed in the English language, the Junior class having five hours a week and the Middle class three hours. In addition to this some of the divinity courses, both in the Scandinavian and German Institutes, are in English.

CHICAGO COMMONS—A SOCIAL SETTLEMENT.

GRAND AVENUE AND MORGAN STREET.

Established May, 1894.

In fulfillment of the practical purpose which the sociological department was established to accomplish, its work from the beginning has steadily pursued the laboratory method. An adjunct on the field for studying life at first hand such as a social settlement only could afford, was from the outset regarded as essential to the success of the department. In faith and hope that such a center for social observation and research, and for the practical application of the common faith to the personal and social conditions of the common life, would prove successful and indispensable, not only to the Seminary, but also to the city and the church at large, the settlement was projected in the original plan of the department and Chicago Commons was established two years afterward. Without either appropriation from the Seminary funds or other assured support, its work has gradually grown up around the home life of the Resident Warden, who, with his family, gratuitously identified himself with the settlement and the people of its great neighborhood. The following words from an early announcement are indicative of its spirit: "We who are at Chicago Commons to share the common lot, choose to live for our own and others' sake where we seem to be most needed rather than where the neighborhood is supposed to offer the most of social prestige. We are here to be all we can to the people and to receive all they are to us as friends and neighbors. We assume the full obligations and claim all the

rights of citizenship in a community with whose interests we identify ourselves, whose conditions we share, and for whose home happiness, material welfare, political freedom and social privilege and progress we try to do our part." Around a little group of permanent residents is the larger household of those who come for a few weeks or months either to train themselves for specific lines of philanthropic, social, civic or religious work, or to obtain the broad culture of a personal horizon that reaches out of and beyond the narrow confines of one small class or circle of society.

From small beginnings the work and influence, support and equipment of Chicago Commons have naturally and steadily developed through these twelve years of strenuous struggle to their present proportions. It is widely recognized in Chicago and throughout the country as having made good its right to be and its room to work. It has rallied friends enough in all ranks of society and diverse affiliations of faith, from the city and many states, to establish a permanent foothold and equipment for its work in the erection of its uniquely serviceable building, without incumbrance, at a cost of $65,000. Jointly occupied by the Tabernacle Congregational church and the organically distinct settlement work, this new building has already become the center for the civic, moral, social and spiritual co-operation of a most cosmopolitan industrial population in one of the largest family wards in Chicago. The attendance upon its clubs, classes or groups for people of all ages averages in winter about 3,500 each week. The Tabernacle church, in the pastorate of which Professor Taylor and the Rev. Victor L. Greenwood, of the class of 1902, are associated, maintains its independent, self-governing life and service in co-operative and reciprocally advantageous relations with the residents and activities of the settlement.

One of the most interesting lines of work developed

during the more recent years is the Children's Church, of which Rev. Henry F. Burt, of the class of 1903, is the pastor. This unique institution is very successful. With its service not unlike that of the regular church service, the children have their own choir and regularly appointed members to receive the collection, while specially selected hymns and simple talks, frequently illustrated by object lessons, bring everything well within their understanding. The use of the stereopticon to help in telling Bible stories finds especial appreciation. Another idea that is working out well in connection with church work for the older members of the Bible school is the "confirmation class" conducted by Mr. Greenwood. So firmly is it entrenched in the minds of many of our neighbors that the way into the fold of the church must be through a process of confirmation that this name has been adopted for the class which meets once a week during a considerable period of the year, composed of those who are preparing to unite with the Tabernacle or other churches.

The manifold and effectively practical work of the settlement and the church affords undergraduates an opportunity for frequent contact with the living problems which confronts the Christian ministry and furnishes rare opportunity for the more constant residence, statistical research and original inquiry of graduate students. Increasing advantage is being taken of these educational facilities offered by Chicago Commons, not only by our own students but by those of other seminaries, universities, colleges and training schools in the city and in other states. A Michigan University settlement fellowship has for six years supported a representative of that institution in residence at Chicago Commons for six months each year. Academic credits are given for the report of the incumbent's original investigation in some line of social economics. Evidence

2. Church history. The church in the Roman Empire and in mediæval and modern times.
   Middle year, 2 hours a week.
3. History of Christian dogma.
   Middle year, first and second periods, 2 hours a week.
4. History of the Reformation. Elective.
   Senior year, first period, 2 hours a week.
5. History of Missions. Elective.
   Senior year, second period, 2 hours a week.
6. History of modern theology. Elective.
   Senior year, third period, 2 hours a week.

SYSTEMATIC THEOLOGY.

Professor Kraft.

1. Apologetics.
   Middle year, first period, 2 hours a week.
2. Dogmatics.
   Middle year, second and third periods, 2 hours a week.
   Senior year, first period, 1 hour a week.
3. Ethics.
   Senior year, second and third periods, 1 hour a week.

PRACTICAL THEOLOGY.

Professors Kraft and Obenhaus.

1. Theological encyclopædia.
   Junior year, first period, 2 hours a week.
2. Homiletics.
   Middle year, second and third periods, 2 hours a week.
   Middle year, first period, 1 hour a week.
3. Pastoral theology.
   Senior year, second and third periods, 1 hour a week.
4. Catechetics.
   Senior year, first period, 1 hour a week.
5. Liturgics.
   Senior year, first period, 1 hour a week.
6. The work of home and foreign missions.
   Senior year, second period, 1 hour a week.
7. Theory of pedagogy. Elective.
   Senior year, third period, 1 hour a week.
8. Congregationalism and church polity.
   Senior year, third period, 1 hour a week.

more men and women than its own work could fit or spare for the wider field. In 1904, therefore, training courses for philanthropic, social, and civic work were successfully established, at first under the auspices of the University of Chicago. The development of this practical class and field work soon warranted an independent basis and inter-academic co-operation. Entrusted with funds for administrative expenses, the Chicago Commons Association has announced "The Chicago Institute of Social Science," to be under the joint management of its warden as director of the school and representatives of local charitable and reformatory organizations and neighboring universities. Its instruction and field work, conducted by the most practical specialists available, are offered not only to those preparing to be volunteer and paid workers in specific lines of varied service, but also to the students of the Theological Seminary and Christian Institute. Its class-rooms are in the Relief and Aid Building, 51 La Salle Street. Individual practice work is done at Chicago Commons and other social centers. Its field work covers the institutions and agencies of Chicago and vicinity.

THE CHRISTIAN INSTITUTE.

INSTRUCTORS.

Rev. Joseph Henry George, Ph. D., D. D., President.
Rev. John J. Martin, B. D., Ph. D., New Testament and Director.
Prof. Edward T. Harper, Ph. D., D. D., Old Testament.
Prof. Graham Taylor, D. D., Principles and Methods of Christian Service.
Prof. Clarence A. Beckwith, D D., Christian Doctrines.
Prof. H. M. Scott, D. D., Church History.
Mr. Harry L. Taylor, B. A., B. D., Church History.
Prof. Frederick W. Ellis, B. A., B. D., Geography of Bible Lands.
Mr. H. Augustine Smith, B. A., Music and Hymnology.

LECTURERS.

Rev. W. F. McMillen, Principles of Sunday School Work.
Eliza H. Root, M. D., Hygiene and Sanitation.
Rev. Edward F. Williams, D. D., Congregational History and Polity.

The object of the Christian Institute of Chicago Theological Seminary is to provide fit candidates with such instruction and practice as will prepare them for intelligent Christian service. Being a part of the Seminary, and in conjunction with the Faculty who are its first and warmest supporters, the Institute aims to offer courses such as will meet the needs of variously prepared candidates for Christian service and to supply the growing demands of the middle-west and west with properly and thoroughly equipped workers.

There is an urgent need for well-trained missionaries, Bible school workers, deaconesses, pastors' assistants, leaders of young peoples' societies, parish visitors and personal workers. It is with the view of meeting this need that the Christian Institute was established, and the Seminary

earnestly requests pastors to introduce to the directors young men and women who are qualified and have the grace for these duties.

THE COURSE OF STUDY.

The object of the following course of study is to put students in possession of such knowledge as will be of direct help to them in Christian work. Its mastery will give a mental discipline of lifelong value and at the same time give such information as is requisite to bring others under the powers which create Christian faith. The Director gives special attention to the peculiar needs of each individual student.

FIRST YEAR. FIRST PERIOD.

Old Testament. History of Israel. 2 hours.
New Testament. Studies in the Life of Christ. 3 hours.
Christian Nurture. 2 hours.
Biblical Sociology. 2 hours.
Geography of Bible Lands. 2 hours.
Field Work. One-half day a week.
Conference on Practical Work. 1 hour.

FIRST YEAR. SECOND PERIOD.

Old Testament. History of Israel. 2 hours.
New Testament. Life and Epistles of Paul. 3 hours.
Church History. Period I. 2 hours.
Seminar in Old Testament. 1 hour.
English Theme Work. 1 hour.
Field Work. One-half day a week.
Conference on Practical Work. 1 hour.

FIRST YEAR. THIRD PERIOD.

Old Testament. History of Israel. 2 hours.
New Testament. Studies in the Johannine Writings. 3 hours.
Church History. Period II. 2 hours.
Lectures on the Bible School. 1 hour.
Hygiene and State Medicine. 1 hour.
Field Work. One-half day a week.
Conference on Practical Work. 1 hour.

SECOND YEAR. FIRST PERIOD.

Studies in the Psalms. 3 hours.
Church History. Period III. 2 hours.
Christian Evidences. 2 hours.
History of the Bible. 2 hours.
Biblical Masterpieces; a Study of the Bible from the Literary Viewpoint. 2 hours.
Field Work. One-half day a week.
Conference on Practical Work. 1 hour.

SECOND YEAR. SECOND PERIOD.

Studies in Messianism. Messianic Literature. Evolution of Messianism. 3 hours.
History of Missions. The Work of the various Boards. The needs of the various fields. 2 hours.
Christian Doctrines. 2 hours.
English Masterpieces. 2 hours.
Field Work. One-half day a week.
Conference on Practical Work. 1 hour.

SECOND YEAR. THIRD PERIOD.

New Testament. (1) Catholic Epistles. (2) Hebrews. 3 hours.
History of New Testament Times. 2 hours.
Ethics. 2 hours.
Lectures on some of the Great Lives in the Church. 2 hours.
Biblical Introduction. 2 hours.
Hymnology. 1 hour.
Field Work. One-half day a week.
Conference on Practical Work. 1 hour.

ELECTIVES.

New Testament Greek.
Instrumental and Vocal Music.

Any student who is qualified to do so may, on permission from the Director, the Committee on Instruction and the Professor of the Department in which the work is desired, substitute some of the subjects offered in the Seminary for some subjects in the regular Institute Course.

Applications for admission to the Institute and inquiries for information regarding it should be addressed to the Director, Rev. John J. Martin, Ph. D., 45 Warren Avenue.

SCHOOL OF CHURCH MUSIC.

Opened January, 1902.

The Chicago School of Church Music was organized by Prof. William B. Chamberlain, and opened January 2, 1902. The death of Prof. Chamberlain and lack of necessary funds and endowment has retarded the development of this organization.

The courses required in the Seminary are furnished as shown in the schedule of its classes.

The remainder of the work at present undertaken by the School of Church Music is provided in connection with the Christian Institute, until the full work contemplated can be provided.

The object of this school is (a) to furnish the students in the Seminary thorough, practical illustrations for their studies in church music, liturgics and all the offices of public worship; in short, to be a laboratory for the department of Expression and Music; (b) to furnish to church organists, choir directors, choir singers, and those preparing for evangelistic work and service as pastors' assistants, courses in music in its relation to Christian worship, especially adapted to fit them for effective work in those departments.

FACULTY.

Mr. Henry Augustine Smith, Teacher of Singing and Lecturer on Hymnology.

Miss Emeline Phelps Farrar, Chapel Organist and Teacher of Organ.

LECTURERS.

Rev. W. A. Bartlett, D. D., Pastor of First Congregational Church, Chicago; Lecturer on Music in the Practical Work of the Church.

Rev. Wm. E. Barton, D. D., Pastor of First Congregational Church, Oak Park; Lecturer on Preparation for Special Church Services.

Rev. Frank W. Gunsaulus, D. D., President Armour Institute; Lecturer on Music and Poetry as Inspiration for Preaching.

Mr. Norman S. Patton, Architect; Lecturer on Church Architecture in its relation to Music and Worship.

INSTRUCTION.

Courses are offered in singing, theory of music, organ and piano, with special reference to church playing and choir accompanying; choir practice with normal work in connection with the daily chapel service; hymnology, liturgics and the conduct of public worship, analysis of tunes and anthems, with the elements of musical expression, etc.; history of church music.

In addition to the regular work of the School, students who desire may take any studies in the Seminary or the Chicago Christian Institute for which they are fitted. Thus there are open to them in each period courses in the English Bible, Church History, Sociology, Missions, Christian Doctrine, etc.

The courses now available are:

1. Elementary Singing.
2. Chapel Choir, or practical training in the singing of anthems, duets, solos, cantatas and special choral services.
3. Hymnology and History of Church Music.

CONCERTS AND RECITALS.

The following is the announcement of concerts and recitals to be given in Carpenter Chapel during the season of 1905-1906:

October 24—Vocal Recital, Mr. Gustav Holmquist, Basso.

December 7—Organ Recital, Mr. Arthur Dunham, of Sinai Temple.

February 8—Violincello Recital, Mr. Bruno, of the Thomas Orchestra.

March—Choral Concerts by the Seminary choirs, presenting Gounod's Gallia and Maunder's Song of Thanksgiving.

May 8—Commencement Concert.

EQUIPMENT.

The School is located in Carpenter Hall and has the use of the Chapel with the Farrar Memorial Organ, and rooms which have been especially fitted up for its use. Further equipment will be added as needed.

For details regarding instruction in church music, tuition fees, etc., address the Director of Music, Chicago Theological Seminary, 81 Ashland Boulevard, Chicago, Ill.

THE ALUMNI INSTITUTE.

This is a yearly gathering of the Alumni and friends of the Seminary for addresses, essays, discussions, exegetical studies, class reunions, etc., in accordance with a program previously arranged and published.

The officers for this year are:

Rev. E. B. Dean, Class of 1893, President.
Rev. W. B. Millard, Class of 1895, Vice-President.
Rev. H. W. Gates, Class of 1894, Corresponding Secretary and Treasurer.
Rev. A. J. Sullens, Class of 1898, Recording Secretary.

Rev. P. W. Gammon, Class of 1899
Rev. R. B. Guild, Class of 1897, No. 913 W. Adams St., Chicago, Ill.
Rev. A. H. Armstrong, Class of 1894
Business Committee.

Rev. R. R. Lloyd, Class of 1887
Rev. O. C. Grauer, Class of 1887, No. 81 Ashland Blvd., Chicago, Ill.
Entertainment Committee.

The Alumni Institute will hold its exercises this year in connection with the Congregational Home Missionary Society and the Illinois State Association at the First Congregational Church, Oak Park, May 9 to 14.

The Business Committee see in this great denominational gathering an opportunity to hold such another Alumni reunion as the one at Des Moines in 1904. The two allotted days are Wednesday and Thursday, May 9 and 10. Application for entertainment should be made to the Entertainment Committee at once, as it is expected our facilities will be taxed.

The Alumni supper will be held Wednesday evening at the Second Congregational Church, Oak Park. Arrangement for class and group reunions can be made through Rev. R. W. Gammon, Decatur, Illinois, if required with dinner or supper.

The proposed Summer School at Commencement, owing to a series of obstacles, will not be held this year. It is expected that professors will take part in state Summer Schools.

REGISTER OF STUDENTS.

GRADUATE STUDENTS.

ALLEN, GARRETT LEROY.....Oak Park, Ill.
Rochester Theological Seminary, 1897.

BLYTH, ROBERT BAYNE.....Burlington, Wis.
Congregational College, Montreal, 1900.

CURRIE, ALBERT HARLAN.....Whitinsville, Mass.
Chicago Theological Seminary, 1905.

DIBBLE, WILLIAM LEGGETT.....Fort Atkinson, Wis.
Chicago Theological Seminary, 1895.

DAVIES, JOHN WILLIAM.....Strabbona, Ill.
Chicago Theological Seminary, 1902.

FRITSCH, HENRY SAMUEL.....Somonauk, Ill.
Chicago Theological Seminary, 1905.

GOODRICH, EDWARD P.....Ann Arbor, Mich.
Chicago Theological Seminary, 1870.

MARSHALL, JAMES TRIMBLE.....Oak Park, Ill.
Princeton University, 1888.

MOORE, CHARLES DAYTON.....Desplaines, Ill.
Chicago Theological Seminary, 1892.

STEPHENS, ANSON THADDEUS.....Lacon, Ill.
Chicago Theological Seminary, 1903.

THOMAS, JOHN SAUNDERS LADD.....Chicago, Ill.
Garrett Biblical Institute, 1903.

SENIOR CLASS.

BAST, CHRISTOPHER WILLIAM.....Rockfield, Wis.
Elmhurst College, 1902.

BUTCHER, WILLIAM THEODORE.....Minooka, Ill.
Knox College, 1898.

HARD, JASPER WILLIAM.....Huntley, Ill.
Nottingham (Eng.) Congregational Institute, 1902.

HERBERT, SHERMAN HOWARD.....North Yakima, Wash
Beloit College, 1901.

...NER, CHARLES JULIUS.....*Olivet College*, 1902 ...Omemee, Ont.

...ENT, WALTER HENRY.....*Chicago Law School*, 1904. .....Sanuma, Japan.

...IE, SANJI.....*Doshisha College*, 1901. .....Highland, Ill.

...NTZ, KNOWLES SHAW.....*Illinois College*, 1901. .....Melvin, Ill.

...AN AUKEN, CARL HENRY.....*Wheaton College.*

MIDDLE CLASS.

BROWN, MINNIE KEEN.....*Beloit College*, 1904. .....Endeavor, Wis.

CURTIS, ALLEN LEWIS.....*Beloit College*, 1901. .....Castlewood, S. Dak.

DAVIES, JAMES W. FREDERICK.....*Yankton College*, 1903 .....Garretson, S. Dak.

FISHER, JAMES OREN.....*Armour Institute.* .....Chicago, Ill.

HART, FRANK WHEELER.....*Redfield College*, 1898. .....Wabash, Ind.

HEYMAN, ARNOLD CYRUS.....*Heidelberg University*, 1904. .....Bellevue, Ohio

HEYMAN, HENRIETTA LUDWIG.....*Heidelberg University.* .....Bellevue, Ohio

JOHANSSON, EMANUEL AARON.....*Bethany College*, 1903. .....Okelbo, Sweden

WALTON, JAMES ALBION.....*Redfield College*, 1900. .....Grays Lake, Ill.

WARNER, JOHN.....*Lewis Institute.* .....Batavia, Ill.

WILLARD, SHERMAN ALBERT.....*Washburn College*, 1901. .....Wamego, Kan

YOUTZ, EDWIN STANTON.....Simpson College, 1903. .....Des Moines, I

JUNIOR CLASS.

ALLINGHAM, ROBERT.....Bridgman, Mich.
Model School, Sligo, Ireland.

BETTS, WILLIAM WALKER.....La Grange, Ill.
Olivet College.

BULLER, CORNELIUS ROBERT,.....Parker, S. Dak.
Yankton College, 1903.

BUERGI, JOHN GEORGE.....Rheinfelden, Switzerland.
Bezirk-Schule, Rheinfelden.

CRISTIANSON, CHARLES JOHN.....Miranda, S. Dak.
Redfield College, 1905.

DARLING, MARION.....Red Wing, Minn.
Macallister College.

DONAT, ANTON SOUCEK.....St. Charles, Ill.
Carleton College, 1905.

EHLERS, JACOB HENRY.....Dashwood, Ontario
Northwestern College, 1905.

JOHNSON, WILLIAM HENRY.....Chicago, Ill.
Cliff College, England.

KEPHART, ADAM PERRY.....Toledo, Ia.
Leander Clark College, 1904.

MILLER, MALCOM FOOTE.....Abingdon, Ill.
Hedding College, 1905.

MONTGOMERY, ROYAL JOHN.....Smith Center, Kan.
Kansas University, 1903.

PAUL, WILLIAM EDWARD.....Gilman, Ia.
Iowa College, 1905.

STEPHENS, EMERSON GIBSON.....Kansas City, Kan.
Kansas City University, 1904.

TONTZ, JAMES GARFIELD.....Highland, Ill.
Illinois College, 1902.

VAN AUKEN, HOWARD ROBERT.....East Chicago, Ind.

YOUTZ, ERNEST EUGENE.....Des Moines, Ia.
Simpson College, 1904.

GERMAN INSTITUTE.

SENIOR CLASS.

KAITSCHUCK, EMIL B.....Chicago, Ill.
Wilton German-English College, 1901.

WAGNER, CONRAD.....McCook, Neb.
Volks-Schule, Frank, Russia.

MIDDLE CLASS.

EISERER, HERMAN.....Chicago, Ill.
German Wallace College, Berea, Ohio.

RUDER, PETER.....Buedesheim, Germany
Moody Institute.

SCHMIDT, GEORGE J.....McCook, Neb.
Volks-Schule, Frank, Russia.

JUNIOR CLASS.

BERGHOEFER, FRIEDRICH.....Barmen, Germany
Volks-Schule, Barmen.

EBERTZ, LOUIS.....Ems, Germany
Real-Schule, Luedenscheid.

HALB, JACOB.....Swanwick, Il
Redfield College.

LIPPENBERGER, KARL.....Solnhofen, Germany
Volks-Schule, Solnhofen

MUELLER, OTTO.....Berlin, Germany
Moody Institute.

DANISH NORWEGIAN INSTITUTE.

SENIOR CLASS.

GJELSETH, CHRISTIAN.....Bodoe, Norway
HANSEN, TONNES.....Svea, N. D.
HJORTASS, ANDREAS.....Boston, Mass.
JOHANSEN, THORVALD.....Brooklyn, N. Y.
URSIN, NIKOLAI.....Chicago, Ill.

MIDDLE CLASS.

ANDERSON, MARCUS J.....Chicago, Ill.

JUNIOR CLASS.

BERSAGEL, ANDREAS.....Stavanger, Norway
MOLLER, ALEX KNUD H.....Copenhagen, Denmark
LOE, INGVAR JOHN.....Drammen, Norway
NIELSEN, JOHN A.....Meloe, Helgeland
RIBE, JULIUS KARL.....Minneapolis, Minn.
SJOL, JOHAN.....Drammen, Norway
TORGERSEN, JACOB.....Christiana, Norway

SWEDISH INSTITUTE.

SENIOR CLASS.

GRANDIN, ADOLPH.....Washington, Conn.
KRUSEY, EMIL.....Chicago, Ill.
NELSON, JOHN GOTTFRID.....Wausa, Neb.
OLSON, EDWARD.....Des Moines, Ia.
PETERSON, HENNING.....Lily Lake, Ill.
PETERSON, JOHN MARTIN.....Plum City, Wis.

MIDDLE CLASS.

ANDERSON, GUSTAV ALBIN.....West Troy, N. Y.
CLAUSON, CARL EDVIN.....Jamestown, N. Y.
FRIDSTROM, CARL EMIL.....Ridgway, Pa.
JERTBERG, FRANS OSCAR.....Springfield, Mo.
NELSON, NELS MAURITZ.....Chicago, Ill.
OHLSON, ALGOTH.....Chicago, Ill.
STRANDINE, AXEL.....West Duluth, Minn.
SWANSON, WALTER WILLIAM.....Cambridge, Minn.

JUNIOR CLASS.

ANDERSON, JONAS WILHELM.....Worcester, Mass.
BENTSON, HENRY ARTHUR.....New Gotland, Kan.
BERGLUND, NILS JOHNSON.....Thief River Falls, Minn.
DAHLSTROM, AUGUST HENRY.....Minneapolis, Minn.
EASTBERG, FREDERICK.....Stotler, Kan.
ELMEN, JOHN EMANUEL.....Worcester, Mass.
GRANHOLM, OSCAR ARVID.....Brooklyn, N. Y.
HALLBERG, CARL AUGUST.....Pittsburg, Pa.

JOHNSON, CARL GUSTAF EDWARD.....Chicago, Ill.
JOHNSON, WILLIAM THEODORE.....Mears, Mich.
LUNDBERG, MARTIN.....Chicago, Ill.
PETERSON, CARL OSCAR.....Yorktown, Ia.
SWENSON, ERNST ALARIK.....San Francisco, Cal.

CHRISTIAN INSTITUTE.

ARMSTROMG, THOMAS.....Chicago, Ill.
BAST, ROSA T. WOLF.....Rockfield, Wis.
BENSON, EVA LOUISA.....Manchester, Ia.
Manchester High School.
DOOLITTLE, MARGARET STERLING.....Greeley, Col.
Greeley High School.
FITZ GERALD, LAURA.....Aurora, Ill.
FURUYA, MAGOZIRO.....Los Angeles, Cal.
HART, WILLIAM WALLACE.....Thawville, Ill.
Western College.
HERBERT, ZANETTA DIPPERY.....North Yakima, Wash.
High School, Chicago.
HOCK, ALVIN SCOLLAY.....Racine, Wis.
KEELING, GEORGE PLEAS.....Avon, Ill.
Moody Institute, 1902.
KEELING, MARY.....Avon, Ill.
LUDWIG, LOUISE.....Cleveland, Ohio
MCGANN, WILLIAM THOMAS.....Crede, Col.
Greenwich Academy.
MONTGOMERY, BERTHA KEMP.....Smith Center, Kan.
Topeka High School.
SINNINGER, NORMAN E.....Hammond, Ind,
VAN LUVEN, SANFORD A.....Chicago, Ill.
Moody Institute.

SCHOOL OF CHURCH MUSIC.

Piano, Pipe Organ, Voice.

CADY, BERTHA.....Jefferson Park, Ill.
DICK, RHODA.....Mountain Park, Idaho
ELMER, R. D.....Greeley, Colo.
ERWIN, H. O.....Chicago, Ill.
ESCH, HATTIE.....Oak Park, Ill.
EWEN, EMMA.....Oak Park, Ill.
FARNSWORTH, C. E.....Jefferson Park, Ill.
FITZGERALD, LAURA.....Aurora, Ill.
HAGENBUCH, C. H.....Lincoln, Neb.
HARER, INEZ.....Walla Walla, Wash.
HEINRICH, E. L. F.....Oak Park, Ill.
HERBERT, (MRS.) S. H.....Chicago, Ill.
HUNNEWELL, C. C.....Chicago, Ill.
JEVNE, A. G.....Chicago, Ill.
KLOPP, MAY.....Chicago, Ill.
PETRIE, FLORENCE.....Chicago, Ill.
ROBINSON, GERTRUDE.....Emington, Ill.
SCHROEDER, EDWIN.....Oak Park, Ill.
SCHUKRAFT, WM.....Chicago, Ill.
SHORT, (MRS.) G. W.....Jefferson Park, Ill.
SMITH, H. A.....Chicago, Ill.
TEAGARDEN, C. W.....Jefferson Park, Ill.
TRAVIS, (MRS.) R. E.....Naperville, Ill.
WILLARD, S. A.....Wabunsee, Kan.
WILLIAMS, ISABELLE.....Bloomington, Ill.
WINK, H. M.....Chicago, Ill.
YOUTZ, E. S.....Des Moines, Ia.
YOUTZ, E. E.....Des Moines, Ia.

ALUMNI.

The addresses in this list have been corrected to date as far as reliable information could be obtained. Corrections or additions will be gratefully received by the Librarian, 43 Warren Avenue, Chicago.

CLASS OF 1859

Name.	Residence.
Chas. M. Barnes	Chicago, Ill.
Daniel H. Blake	Deceased
Henry G. McArthur	Deceased
Stephen S. Morrill	Deceased
Robert Samuel	Deceased

CLASS OF 1860

Jirah S. Burt	Pittsfield, Ill.

CLASS OF 1861

Regular.

Frederick W. Beecher	
George D. Blodgett	Deceased
William L. Bray	Sheldon, Ia.
Benjamin Durham	Mt. Kisco, N. Y.
George T. Higley, Esq	Ashland, Mass.
C. C. Humphrey	Deceased
Edwin L. Jaggar	Deceased
Jacob P. Richards	Deceased
Ewing O. Tade	Berkeley, Cal.

Special.

Henry M. Daniels	De Luz, Cal.
Charles Hancock	Denmark, Ia.
Charles A. Harvey	Deceased
Edward Hildreth	Los Angeles, Cal.
Frederick Wheeler	Deceased

CLASS OF 1862.

Regular.

Edwin N. Lewis	Deceased
Norman A. Millerd	Chicago, Ill.
Alfred Longley Riggs	Santee, Neb.

Special.

William Augustus Adams.....Deceased
George W. Wainwright .....Deceased

Class of 1863

Regular.

George Howard Beecher.....Deceased
John Winchester Cass.....Deceased
Cornelius Evarts Dickenson.....Cincinnati, Ohio
Henry Durham.....Salt Lake City, Utah
Osmer Willis Fay.....Chicago, Ill.

Class of 1864

Regular.

Henry Elbert Barnes.....Brookline, Mass.
Edgar Payson Dada.....Deceased
Foster Edgar Edgarton.....Deceased
Rufus Barnard Guild.....Deceased
Franklin Burrough Norton.....Deceased

Special.

Davillo William Comstock.....Deceased
Lemuel Jones.....Deceased

Class of 1865

Regular.

David Jaequeth Baldwin.....Los Angeles, Cal.
Thomas Evans.....
Johns Dempster Parker.....East Orange, N. J.
Robert Franklin Shinn.....Deceased

Class of 1866

Regular.

Elihu C. Barnard.....Whitewater, Wis.
Warren F. Day.....Los Angeles, Cal.
Frederick G. Ensign.....Oak Park, Ill.
Hanford Fowle.....Deceased
John L. Granger.....Deceased
J. Arthur Montgomery.....La Grange, Ill.
Myron W. Reed.....Deceased
Augustine T. Smith.....Deceased

Class of 1[illegible]

Regular

[illegible] ..... San Rafael, Cal.
[illegible] ..... Lincoln, Neb.
[illegible] ..... Westfield, N. J.
[illegible] ..... Washington, D. C.
[illegible] ..... Deceased
[illegible] ..... Deceased
[illegible] ..... Kenosha, Wis.
[illegible] ..... Deceased
[illegible] ..... Peoria, Ill.
[illegible] ..... Clifton Springs, N. Y.
[illegible] ..... Deceased

Special

[illegible] ..... Warrensburg, Ill.
[illegible] ..... Deceased
[illegible] ..... Chicago, Ill.
[illegible] ..... Alto Pass, Ill.
[illegible] ..... Elgin, Ill.
[illegible] ..... Deceased
[illegible] ..... Deceased

Class of 1888

Regular

[illegible] ..... Middlefield, Conn.
[illegible] ..... Hanover, N. H.
[illegible] ..... Los Angeles, Cal.
[illegible] ..... Raleigh, N. C.
[illegible] ..... Grinnell, Ia.
[illegible] ..... Clay, Ia.
[illegible] ..... Oskaloosa, Ia.
[illegible] ..... Monroe, Mich.
[illegible] ..... Deceased
[illegible] ..... Deceased
[illegible] ..... Deceased
[illegible] ..... Chicago, Ill.

Class of 1889

Regular

[illegible] ..... Lexington, Oregon
[illegible] ..... New York, N. Y.
[illegible] ..... Hammond, La.

Charles C. Cragin.....Campbell, Cal.
Jerome D. Davis.....Washington, D. C.
Sidney B. Demarest.....Deceased
Samuel E. Dickenson.....Deceased
Jacob F. Guyton.....Deceased
Vitellus M. Hardy.....Foxcroft, Me.
Charles Hibbard.....Deceased
Dexter D. Hill.....Pasadena, Cal.
Edward A. Mirick.....Biwabik, Minn.
Lanson P. Norcross.....Wisconsin
James S. Norton.....Deceased
Charles A. Towle.....Deceased
Stephen W. Webb.....Deceased

Special.

John L. Atkinson.....Kobe, Japan
William R. Butcher.....Chandlerville, Ill.
William J. Clark.....Hinsdale, Ill.
Francis J. Douglass.....Dunlap, Ia.

CLASS OF 1870

Regular

Edward N. Barrett.....Deceased
George S. Bascom.....Hurdsfield, N. D.
Oliver P. Champlin.....Fargo, N. D.
William H. Cross.....Paso Robles, Cal.
Edward P. Goodrich.....Ann Arbor, Mich.
Charles C. Harrah.....Deceased
Stanley E. Lathrop.....Ashland, Wis.
Oscar C. McCulloch.....Deceased
Alexander R. Thain.....Wauwatosa, Wis.
Thomas J. Volentine.....Deceased

Special.

Charles M. Bingham.....Daytona, Fla.
George S. Codington.....Deceased
Henry Jacobs.....Deceased
Oscar G. May.....Berkeley, Cal.

CLASS OF 1871

Regular.

Amos Judson Bailey.....Meridan, N. H.
Frederick Willard Bush.....Galesburg, Mich.
Cephas F. Clapp.....Forest Grove, Ore.

John Alexander Crozan ..... San Francisco, Cal.
Julian Howell Dixon ..... Deceased
Alva Assel Hard ..... Springwater, Ore.
George Daniel Marsh ..... Philippopolis, Bulgaria
Mortimer L. S. Noyes ..... Deceased
Myron W. Pinkerton ..... Deceased
Albert Walker Safford ..... Chicago, Ill.
Emmanuel Vanorden ..... New Haven, Conn.

Special.

Edward R. Chase ..... Deceased
Martin S. Hall ..... Oak Park, Ill.
Albert Matson ..... Siangyang, China

Class of 1872

Regular.

John W. Baird ..... Monastir, Turkey
Otis D. Crawford ..... Hartwick, Iowa
Thomas L. Riggs ..... Oahe, S. Dakota
Henry C. Simmons ..... Deceased
John G. Taylor ..... Arlington Heights, Mass.
Thomas Yates ..... Deceased

Class of 1873

Regular.

Seth A. Arnold ..... Vancouver, Wash.
A. Wesley Bill ..... Menominee, Mich.
T. Lincoln Brown .....
William Willis Curtis ..... Oberlin, O.
William G. Dickinson ..... Deceased
Jesse Lawrence Fonda ..... Chicago, Ill.
Isaac C. Hughes ..... Deceased
Charles Wilbur Merrill ..... Saratoga, Cal.
Richard Miller ..... Janesville, Wis.
George William Nelson ..... Deceased
Homer Joseph Parker ..... Kingfisher, Okla.
Charles Francis Reed ..... Chicago, Ill.
Augustus Marcus Rice ..... Sturbridge, Mass.
Barnabas Walker Root ..... Deceased
Dana Sherrill ..... Hoopeston, Ill.
Dallas David Tibbitts ..... Eldon, Ia.
Harmon Bascom Tuttle ..... St. Charles, Minn.

llen J. Van Wagner.....Sedalia, Mo.
ahlon Willett.....Decorah, Iowa

Special.

'illiam Henry Skentlebury.....Lake Odessa, Mich.
mes Foster Smith.....Crown Point, Ind.

CLASS OF 1874

Regular.

ılius C. Armstrong.....Chicago, Ill.
arvin D. Bisbee.....Hanover, N. H.
hn W. Bradshaw.....Oberlin, O.
lbert Jerome Chittenden.....Deceased
/illiam Gallagher, Jr.....S. Braintree, Mass.
enry Martyn Goodell.....Kalida, Ohio
/atson Burchard Millard.....Deceased
orace Hutchinson Robbins.....Grinnell, Ia.
ndrew J. Smith.....Oakland, Cal.
rville Sylvester Smith.....Delavan, Wis.

Special.

edyard Ely Benton.....Crete, Neb.
hn B. Bidwell.....Decorah, Ia.
obert Kirk.....Springfield, S. D.
ilbert Rindell, Jr.....Arlington, Neb.

CLASS OF 1875

Regular.

harles H. Abbott.....
err C. Anderson.....
ilbert A. Curtiss.....Mitteneague, Mass.
ilbert T. Holcombe.....Steamboat Rock, Ia.
avid D. Jones.....Deceased
odfrey C. Knobel.....Chicago, Ill.
mes Oakey.....Brownton, Minn.
merson F. Smith.....
lius E. Storm.....Lincoln, Neb.
eth M. Wilcox.....

Special.

aniel W. Gilmore.....Creston, Iowa
heodore C. Northcott.....Deceased

CLASS OF 1876

Regular.

Russell L. Cheney.....Deceased
Hiram J. Ferris.....Oak Park, Ill.
Henry Wilson.....Covert, Mich.

Special.

David R. Anderson.....Cameron, Mo.
John W. Ferner.....Chicago, Ill.
William Irving Phillips.....Wheaton, Ill.
Henry M. Skeels.....Harmon, Colo.
Eugene F. Wright.....Partridge, Kan.

CLASS OF 1877

Regular.

John P. Barrett.....Albion, Ill.
Nathan L. Burton.....Rio, Ill.
Moulton N. Clark.....Calcedonia, Ill.
Willis C. Dewey.....Deceased
John C. Duncan.....Linden, Ala.
David L. Holbrook.....Union City, Mich.
Harlow S. Mills.....Benzonia, Mich.
Charles H. Rogers.....Lincoln, Neb.
Frederick H. Smith.....Chicago, Ill.

Special.

William H. Hinckley.....Deceased

CLASS OF 1878

Regular.

Matthew A. Crawford.....Deceased
Arnabjarni Sveinbjornson.....Reykjarvik, Iceland
Lester L. West.....Norwich, Conn

Special.

H. DeForest Wiard.....Huron, S. D.

CLASS OF 1879

Regular.

Mons Samuel Baker.....Northfield, Minn.
James A. Chamberlain.....Sacramento, Cal.
Dennis Goodsell.....Cottonwood, Cal.
Hiram Wallace Harbaugh.....
Lyman S. Keen.....
Simon Peter Smith.....Fayettesville, N. C.
Quintus C. Todd.....Burlington, Wyo.

Special.

Flavius J. Brobst.....Chicago, Ill.
Hadley M. Corsbie.....Joliet, Ill.
Moses F. Sargent.....Deceased

CLASS OF 1880

Regular.

Arthur Chester.....
Florenco C. Cochran.....Lincoln, Neb.
Theodore C. Hunt.....Hastings, Neb.
Charles Albert Marsh.....Deceased
W. Claudius Miller.....Deceased
A. W. Thompson.....Calexico, Cal.

Special.

Alfred K. Wray.....Carthage, Mo.

CLASS OF 1881

Regular.

George F. Chipperfield.....New York, N. Y.
Charles Hall Cook.....
Caleb Frank Gates.....Constantinople, Turkey
John Calvin Goddard.....Salisbury, Conn.
Albert Sturgis Houston.....Deceased
Alexander McLean.....Australia
Stephen Allison Norton.....Woburn, Mass.

Special.

George Benford.....White Cloud, Mich.
Charles Mix Gilbert.....Deceased

CLASS OF 1882

Regular.

William Henry Buss.....Aurora, Ill.
John Olaf Haarvig.....Alston, Mass.
John Harvey Parr.....Chicago, Ill.
Samuel Shepherd.....Deceased

Special.

George Harootyun Filian.....Fresno, Cal.
Owen M. Jenkins.....Colinwood, O.

CLASS OF 1883

Regular.

Edwin Irving Ayer.....Manistee, Mich.
Norbourn H. Blackmer.....
Elmer Wells Butler.....Ormond, Fla.
William George Clark.....Clinton, Wis.
Victor Fremont Clark.....Livingston, Mon.
Franklin Luther Fisk.....Seatonville, Ill.
Henry Samuel Harrison.....Deceased
Frank Stowe Sawyer.....Deceased
Gilbert Leroy Shull.....Crawford, Neb.

Special.

Walter Lorenzo Ferris.....Wheaton, Ill.
Franklin Finch Pearse.....Lincoln, Cal.

CLASS OF 1884

Regular.

James Edwin Brereton.....Waverly, Ia.
Wilson Denney.....Charles City, Iowa
George Francis Hunter.....Deceased
Samuel Alexander Martin.....Orchard, Mich.
Milo Jewett P. Thing.....Lake Benton, Iowa
Charles Campbell Warner.....Eldora, Ia.

Special.

Jacob V. Dimon.....Deceased
Samuel Eveland.....Deceased
Charles Baxter Fellows.....Minneapolis, Minn.
Edward Densmore Weage.....Columbia City, Wn.

CLASS OF 1885

Regular.

Henry C. Halbersleben.....Indianola, Neb.
James Kirtland Harrison.....San Francisco, Cal.
Alverus Nelson Hitchcock.....Chicago, Ill.
John Gutheil Lange.....Kingfisher, Okla.
Adolph Charles Meyer.....Deceased
Orange Stephen Palmer.....Chicago, Ill.
Samuel Worcester Pollard.....Elroy, Wis.
Francis Dwight Rood.....Montreat, N. C.

Special.

Andrew A. Andridge.....Cincinnati, O.

William E. Dawson.....Columbus, O.
Stephen Edwards.....Temple, Ariz.
Joseph Herbert.....N. Yakima, Wash.
Charles Albert Payne.....Berlin, Wis.
Charles Barnabas Taylor.....Chamberlain, S. D.

CLASS OF 1886

Regular.

Frank George Alger.....Newburyport, Mass.
Horace Houlding.....Pao-Ting-fu, N. China
Nahum Luther Packard.....Riceville, Ia.
Jacob Ramser.....
William Wilson.....Deceased
Alfred Clarence Wright.....Guadalajara, Mexico

Special.

James Billing.....Redwood City, Cal.
Ezra Ebenezer Frame.....Bunker Hill, Ill.
Willis Augustus Hadley.....Keene, N. H.
David Orris Smith.....Bay City, Mich.

CLASS OF 1887

Regular.

Dana Webster Bartlett.....Los Angeles, Cal.
Austin Bradley Bassett.....Hartford, Conn.
William Edward Davidson.....Janesville, Wis.
Daniel Dyfnallt Davies.....Ottumwa, Ia.
R. W. Farquhar.....Cape Town, S. Africa
Samuel Ira Hanford.....Weeping Water, Neb.
Edward Thomson Harper.....Chicago, Ill.
Daniel N. Hartley.....Iowa
William Close Hunter.....
Reinert August Jernberg.....Chicago, Ill.
Rhys Rees Lloyd.....Chicago, Ill.
Horatio Bannister Newell.....Matsuyama, Japan
Henry Arthur Risser.....Hillsboro, Ore.
Andrew Wolf Rohland.....Deceased
Hiram Quintilian Ward.....
George Edward White.....Marsovan, Turkey
James D. Whitelaw.....Ashland, Wis.
Charles Fremont Wood.....Chester, N. J.
Charles Truman Wyckoff.....Peoria, Ill.

Special.

Otto C. Grauer.....Chicago, Ill.
Garabed H. Gregorian.....Yorgat, Turkey
Jeffrey George Haigh.....Flint, Mich.
Thomas George Lewis.....Sunol Glen, Cal.
Elias Francis Schwab.....Galva, Ill.

CLASS OF 1888

Regular.

James Burton Adkins.....Belchertown, Mass.
Andrew Melrose Brodie.....Watertown, N. Y.
Harry Alonzo Cotton.....Crocker, Mo.
Charles Wyckoff Dunn.....Benzonia, Mich.
William James Gray.....St. Paul, Minn.
Frank Benjamin Hicks.....Washburn, Wis.
Lewis Bernard Nobis.....
David Alpheus Richardson.....Minneapolis, Minn.
Albert Eugene Ricker.....Aurora, Neb.
Alfred Snelling.....Deceased
Edwin Dunham Wyckoff.....Carpentersville, Ill.

Special.

Alexander Smith Kaye.....Mason City, Ill.
David Menzies Ogilvie.....Clarinda, Ia.
Lucius Metcalf Pierce.....Sioux City, Ia.

German.

Richard Hilkerbaümer.....Princeton, Neb.
John Sattler.....Tyndall, S. D.

CLASS OF 1889

Regular.

Charles Andrew Greenlees.....Trinidad, Col.
William Webster Lloyd.....Chicago, Ill.
John Wood Miller.....
Frederic Perry Noble.....Chicago, Ill.
J. Oscar August Ostrom.....Aurora, Ill.
Charles Newton Ransom.....Natal, South Africa

Special.

William John Conard.....Park Rapids, Minn.
Ernest Everett Day.....Hartland, Wis.
William David Eddy.....Smyrna, N. Y.
Edward Adoph Fredenhagen.....Topeka, Kan.

Granted the Degree of B. D. in 1905.

German.

Henry Büttner.....McCook, Neb.
Andrew Karl Resner.....Manning, Ia.
Jacob Henry Schlechter.....
Carl Nicolaus Thomas.....

Dano-Norwegian.

Sevrin Christian Didriksen.....Danbury, Conn.
Christen T. Dyrness.....Chicago, Ill.
Jens Jensen Kildsig.....Albert Lea, Minn.
Eric Olsen Morstad.....Wittenberg, Wis.
Johannes Simonsen.....

Swedish.

Johan Emil Bjorklund.....Providence, R. I.
Lewis Gullander.....
Andrew Johnson.....Lund, Wis.
Carl Amandus Nilson.....Des Moines, Ia.

CLASS OF 1890

Regular.

John Charles Ablett.....Omaha, Neb.
William Jay Cady.....Benton Harbor, Mich.
John Fountain Childress.....Peru, Ill.
Frank Norman Dexter.....Ripon, Wis.
William Sherman Hunt.....
George William Jackman.....Portage, Wis.
Franklin Ellsworth Jeffery.....Melur, India
Corliss Wilkes Lay.....Yankton, S. D.
Hammond Levi Marsh.....Eldorado, Kan.
Calvin Otis Olds.....
John Lincoln Richardson.....Deceased
Fred Leslie Sanborn.....Wheatland, Wyo.
Henry Ohel Spelman.....Fairfield, Ia.
Dwight Ansel Strong.....Highland Lake, Colo.
William Sage Woolworth.....Brooklyn, N. Y.
Hans Zumstein.....La Porte, Indiana

Special.

Arthur Wilmot Ackerman.....Torrington, Conn.
Harry Campbell Calhoun.....Clifton, Ill.
Everett Sanger Chandler.....Aldine, Ind.
Newell French Douglass.....Independence, Ia.

Charles Dennis Gerhart.....Ainsworth, Neb.
Garabed Aram Hejinian.....Chicago, Ill.
Frederick Daniel Randall.....Chicago, Ill.
Daniel Lee Sanborn.....Lockport, Ill.
Arthur Spooner.....Deceased
George Albert Traut.....Morehead, Minn.
Wilto Roelf Yonker.....

German.

Bernhard Angel.....New York City

Dano-Norwegian.

Ivar Marius Hansen.....Chicago, Ill.
Engel Augustinus Hjortsvang.....New Lisbon, Wis.
Ole Martinus Sunde.....
Peter Peterson Thisted.....
Jens C. P. Vormsborg.....Danebrog, Neb.

Swedish.

Eskil Magnus Carlson.....Los Angeles, Cal.
Ivan Ludwig Ellingsen.....Skien, Norway
Johan Johanson (1).....Wellington, B. C.
John Edward Johnson.....Sweden
Andrew Peter Nelson.....St. Peter, Minn.
Gustave Adolph Nelson (2).....Garhurll, Ind.
Nels Isaac Nelson.....Lost Creek, Wis.
Oscar Noren.....Deceased
Constantin Olsen.....Jamestown, N. Y.
Martin Rosendahl.....Christiana, Norway
Henry Soderholm.....Chicago, Ill.
John Edward Viden.....Keokuk, Iowa

CLASS OF 1891

Regular.

Bernard Angel.....New York City
George Latimer Bates.....Gaboon, W. Africa
Lewis Emerson Camfield.....Academy, S. D.
George Alfred Conrad.....Park City, Utah
Harvey George Cooley.....Long Beach, Cal.
Charles Egbert Enlow.....Woodstock, Ill.
Edwin Ewell.....Nashua, Iowa

(1) Name changed to Johan Johanson Lundell.
(2) Name changed to Gustave Adolph Hamilton.

Samuel Mullen Hilliard.....Faulkton, S. D.
Robert Griffith Jones.....Stewartville, Minn.
Thomas Guy Langdale.....Epping, N. H.
Julius Monroe McKnight.....Chamois, Mo.
John Wilson Marshall.....Deceased
Fred Louis Meske.....Ortonville, Minn.
Lucian Elmer Osgood.....Lake Mills, Wis.
George Washington Rexford.....Weiser, Idaho
David Henry Scarrow.....Lenora, Kan.
George Weckbacher.....Ridgefield Park, N. J.
John Wilbert Wilson.....Council Bluffs, Ia.

Special.

Edward Henry Black.....Bartholdo, S. D.
William James Brown.....Montivedeo, Minn.
Albert E. Evison.....Watterboro, S. C.
Sennacherib Vartavar Ezekielian.....Chicago, Ill.
Charles Andrew Forbes.....Chicago, Ill.
Alexander Cornell Garner.....Washington, D. C.
William Henry Gimblett.....Hankinson, N. D.
Edgar Herbert Libby.....Chicago, Ill.
Frank Emory Lyon.....Chicago, Ill.
Edwin More, Jr.....Aurora, Ill.
Henderson W. Sears.....Lincoln, Neb.
Zwingle Henry Smith.....Willow Lake, S. D.
Adolph A. C. Teuber.....

German.

Henry Wm. Heinzelmann.....Michigan City, Ind.
John George Reess.....Ohio
Adam Traudt.....Globeville, Col.
Frederic Woth.....Cedar Mills, Ore.

Dano-Norwegian.

Niels Nielsen Bormose.....Philadelphia, Pa.
Peter Ingebrigsten Halbo.....California
Rasmus Herloev.....Chicago, Ill.

Swedish.

John Albert Axelson.....
Gustav Bengston.....Wilcox, Pa.
Per August Dimberg.....Terlock, Cal.
Anders Groop.....Fitchburg, Mass.
Paul Gullander.....Johannesburg, S. Africa

Charles Jacob Kristian Ledin.....Chicago, Ill.
Chas. Johan Lundgren.....Deceased
John Nelson.....Vermillion, S. D.
Gustaf Theodore Peterson.....Pilot Mound, Ia.
Johannes Jonathan Peterson.....Sunne, Sweden
Erik Hjalmar Sundquist.....Galesburg, Ill.

CLASS OF 1892

Regular.

David Adonijah Alden.....Myrtle, Ill.
William Horace Day.....Los Angeles, Cal.
Jay Munsell Hulbert.....Minneapolis, Minn.
George Watkins James.....Wheaton, Ill.
Laurance Gilbert Kent.....Batavia, Ill.
George Lloyd.....Henry, Ill.
Henry Martyn Lyman.....Benton Harbor, Mich.
Arthur Miles.....Billings, Mont.
Charles Lawrence Mills.....Indianapolis, Ind.
Albert Curtiss Moses.....Chicago, Ill.
Robert William Newlands.....Cheshire, Conn.
Henry Martyn Richardson.....Hillsboro, Colo.
George Sherman Rollins.....Minneapolis, Minn.
George Le Grand Smith.....Newton, Iowa
Edgar Blaisdell Wylie.....Deceased

Special.

Wesley Alfred Boroughf.....Deceased
Herbert Edgar Compton.....Ohio, Ill.
Amos Ayres Doyle.....Pylema, Cal.
David Ellis Evans.....Armour, S. D.
Wallace Sumner Grange.....Rockford, Ill.
George Edmund Green.....Erwin, S. D.
Edward Vincent Harbeck.....
George C. Haun.....Deceased
Charles Dayton Moore.....Desplaines, Ill.

Dano-Norwegian.

David Martinius Didriksen.....Roxbury, Mass.
John Hetland.....Chicago, Ill.

Swedish.

Carl Julius Anderson.....Orange, Mass.
Gustaf Anderson.....Wilton, N. D.
Olof Peter Anderson.....Golovin Harbor, Alaska

John August Berg.....Chicago, Ill.
Charles Alfred Bjornbom.....
Anders Danielson.....San Jose, Cal.
Alfred Peter Engstrom.....Oxlip, Minn.
Johannes Efraim E. Johnson (1).....Duluth, Minn.
John Jonas Johnson.....Batavia, Ill.
Sven Olaf Oscar Lindgren.....McPherson, Kan.
Carl August Sodermann.....Deceased
Axel Gabriel Sporrong.....Grand Rapids, Mich.

CLASS OF 1893

Bachelor of Divinity.

West Alden.....Sto, Mo.
James Perkins Burling.....Harwarden, Ia.
Fernando E. Carter.....Cleveland, Ohio
Edwin Blanchard Dean.....Northfield, Minn.
Josiah Pope Dickerman.....Pontiac, Mich.
William Hugh Dorn.....St. Louis, Mo.
John Edward Evans.....Viola, Wis.
James William Fifield.....Kansas City, Mo.
Harrison Lincoln Forbes.....Kansas City, Mo.
Samuel George Lamb.....Compton, Cal.
Garabed M. Manavian.....Worcester, Mass.
Arthur Frost Newell.....Sayville, N. Y.
Benjamin Franklin Paul.....
Elmer Ellsworth Sprague.....Crete, Neb.
Isaac John Noble Swanson.....Lima, O.
Gottlob David Tangemann.....Etiwanda, Cal.
Allan Robert Tanner.....Edwardsville, Ill.
William George Trower.....Monterey, Cal.
Frank Glenn Wilcox.....Zumbrota, Minn.

Diploma.

Samuel George Arnett.....Deceased
Victor Frank Brown.....S. Milwaukee, Wis.
Charles Edward Drew.....Addington, Indian Territory
Arthur Farnworth.....Ferndale, Cal.
Charles John Hansen.....Iron Mountain, Mich.
Sullivan Scott Healey.....Rock Falls, Ill.
Stephen Davis Horine.....Grinnell, Ia.

(1) Name changed to J. E. Seth.

William J. Isaacs.....Brunswick, Neb.
Thomas David McLean.....Ludlow, Mass.
Carl Johan Peterson.....East Berkshire, Vt.
Henry C. Snyder.....Breckenridge, Mich.
Charles Theo. Tharaldsen.....

Dano-Norwegian.

Carl Bergthor Bjuge.....Chicago, Ill.
Ole Engebrigsten Stadshug.....

Swedish.

Mons Johnson Eggan.....
Edward Gottfried Johnson.....Chicago, Ill.
Oscar Lindegren.....East Boston, Mass.
Nils Fromholt Nilson.....
Anders August Norlund.....Georgetown, Conn.
Nils Olof Olson.....Crompton, R. I.
Fritz Emil Peterson.....Skofde, Sweden
Gustaf Edward Pihl.....New Britain, Conn.

CLASS OF 1894

Bachelor of Divinity.

James Robert Adams.....Sheridan, Wyo.
Arthur Henry Armstrong.....Oak Park, Ill.
Jared Maurice Arter.....
Wm. Sumner Bixby.....Severy, Kan.
Daniel Webster Crofts.....A. B. C. F. M.
Charles Eben Cushman.....Kansas City, Kan.
David Donaldson.....
Wm. Excell.....Livonia Center, N. Y.
Samuel Freuder.....
Herbert Wright Gates.....Chicago, Ill.
John Sidney Gould.....Hancock, Minn.
John J. G. Graham.....Blue Island, Ill.
Spencer Carlyle Haskin.....Wilmette, Ill.
Virgil Benedict Hill.....Allison, Ia.
Henry Winfield Jamison.....Beresford, S. D.
Toros Bedros Khungian.....Fresno, Cal.
James Burwash Orr.....N. Seattle, Wash.
Charles Parsons.....Byron, Ill.
Dwight Henry Platt.....Alma, Neb.
Frank H. Richardson.....Hopkins, Minn.

Arthur Joseph Rodgers.....Deceased
Frank Horace Russell.....Kewanee, Ill.
Khalell W. Sayyidah.....
Willie Ernest M. Stewart.....Woodland, Cal.
Ira Davenport Stone.....Warrensburg, Ill.
James Uriah Stotts.....Shanghai, China
Isaac B. Tracey.....Hayward, Wis.
Frank Gibson Ward.....Emporia, Kan.
Chas. Eliot Watson.....
B. L. Webber.....Marshall, Minn.

Diploma

Wm. Henry Atcheson.....Tekoa, Wash.
John Drum.....Montesano, Wash.
Frank Dyer Jackson.....Partridge, Kan.
Neil Phail McQuarrie.....Indianapolis, Ind.
Philip Andrew Orth.....Plainfield, Ill.
William Pierce.....Forest, Ill.
Wm. James Chas. Ralph.....Lancaster, Wis.
John Simeon Rood.....Minneapolis, Minn.
David Wallace.....Marlboro, N. H.
Wm. Joel Warner.....Indianapolis, Ind.

German.

Gustav B. Bauman.....Waukegan, Ill.
Johannes Block.....Jefferson Park, Ill.

Dano-Norwegian.

John Pederson Bugge.....Pulcifer, Wis.
Hans Ferd Josephson.....Cooperstown, N. D.
Peter Petersen.....
Thomas Puggard.....Chicago, Ill.

Swedish.

Ludwig Akeson.....Worcester, Mass.
Albin Alfred Anderson.....San Francisco, Cal.
Aron Anderson.....Mankato, Minn.
Ernst Victor Bjorklund.....St. Cloud, Minn.
Johan Augustus Dahlgren.....Dover, N. J.
Carl August Danielson.....Washington, Conn.
John Edward Ekstrom.....Worthington, Minn.
George Daniel Hall.....Wausa, Neb.
Emil Olson Hedberg.....Hartford, Conn.
Henry S. von Mehren Knutson.....

Olaf Olson.....Bridgeport, Conn.
Carl August Ostling.....Grinnell, Iowa
Aron Evald Palmquist.....Minneapolis, Minn.
Anders Oscar Peterson.....
Fridolf Emanuel Swenson.....Deceased
John Thoren Bengt.....
John Magnus Vestlund.....Denver, Colo.

CLASS OF 1895

Bachelor of Divinity

William Henry Blish.....Chilocco, Okla.
Carl Henry Corwin.....Bellaire, Mich.
Walter Adams Cutler.....Toledo, O.
William Legget Dibble.....Ft. Atkinson, Wis.
Frank Fox.....Kansas City, Kan.
Hedley Arsene Hall.....Chicago, Ill.
Norman Harrison.....Charlotte, Mich.
William Henry Hopkins.....Denver, Col.
John Erwin Kirkpatrick.....Oxford, Conn.
Ralph Baxter Larkin.....Ontario, Cal.
Arthur Eastman Leonard.....Columbus, Wis.
David Marcelius.....Chicago, Ill.
Wilson Jeptha Marsh.....Albuquerque, New Mexico
William Barrett Millard.....Geneseo, Ill.
John William Nelson.....Kewanee, Ill.
James Lee Read.....Littleton, Col.
Oliver Theron Robinson.....Hydro, Okla.
Charles Horace Seccombe.....Waterloo, Ia.
Carl John Soderquist.....Chicago, Ill.
Reuben Kidder Stetson.....East St. Louis, Ill.
Frederick Creighton Wellman.....Bengulla, W. Africa
Benjamin S. Winchester.....Winnetka, Ill.

Diploma.

Abram Hess Burkholder.....
Robert M. Coate.....Atlanta, Ga.
William Cochran.....Harbor Springs, Mich.
William Crawford Gilmore.....Valley Springs, S. D.
Herman Frederick Hegner.....Chicago, Ill.
Benjamin Franklin Sewell.....Antrim, Okla.
Lewis Asher Townsend.....

German.

Carl Dettmers.....Chicago, Ill.

Dano-Norwegian.

Hans Anton Brooks.....Kelley Brook, Wis.
Anders Christian Christiensen.....
Anton Larson.....Jamestown, N. Y.
Jens Pedersen.....Copenhagen, Denmark

Swedish.

Emil Andrew Anderson.....Sandstone, Minn.
John Rudolph Armstrong.....Chicago, Ill.
Axel Hedlund.....New York, N. Y.
John Matthias Henrikson.....Thomaston, Conn.
John Peter Johnson.....Flemsburg, Minn.
Carl John Larson.....
John Bernhard Lundin.....Whitehall, Mich.
John A. A. Norman.....Chicago, Ill.
John Udd.....Cambridgeport, Mass.
Claes John Wideberg.....Brantford, Kan.

CLASS OF 1896

Bachelor of Divinity.

James Gardner Brooks.....Dixon, Ill.
Richard Brown.....Portland, Ore.
Benjamin Wade Burleigh.....Chenoa, Ill.
Edward Bascom Cushing.....Buda, Ill.
Harry Nutting Dascomb.....Port Huron, Mich.
John Davies.....Wales, Ohio
Charles Leonard French.....Appleton, Wis.
Merle Arthur Frost.....Waucoma, Ia.
Theodore Thomas Holway.....Salonica, Turkey
Fred Manning Hubbell.....Elkhorn, Wis.
William B. Humphrey.....Buffalo, N. Y.
Alexander M. Ingraham.....Cleveland, O,
Jesse Jessen Kolmos.....Chicago, Ill.
Charles Leon Mears.....Reno, Nev.
William Suttle Pritchard.....
Benjamin Marsh Southgate.....Sycamore, Ill.
Julius Merle Stevens.....Chicago, Ill.
Cyrus Kellogg Stockwell.....Angola, Ind.
Horace Leslie Strain.....Decatur, Ill.
Frederick Sharron Wheeler.....Appleton, Wis.
Wm. Albert Whitcomb.....Hankinson, N. D.

Diplomas.

Hubert Gilman Adams.....Willow Lakes, S. D.
Frederick Brainerd Bridgman.....Natal, S. Africa
Malcom James Cameron.....Prairie du Chien, Wis.
Charles John DeCow .....
Arthur Henry DeLong.....
Wm. Madison Elledge.....Olathe, Kan.
John Benjamin Ferguson.....Deceased
Charles Thomas Halbert.....Blairsburg, Ia.
Chas Edward Hayward.....Putney, Vt.
Otis Halbert Holmes .....Algona, Ia.
Herbert Alfred Kern.....Reading, Mich.
John B. Losey.....Sutton, Neb.
William Edward Rigby.....Jellico, Tenn.
Herbert Hamlin Rood.....Downers Grove, Ill.
George Brinton Spangler.....Highland, Kan.
Henry Wellington Stough.....Wheaton, Ill.

German.

Albert Hans Vogel.....Chicago, Ill.

Dano-Norwegian.

Andrew John Andrewson .....Racine, Wis.
Severt Martin Andrewson.....Minneapolis, Minn.
Aksel Herman Solberg .....

Swedish.

Abraham Abrahamson.....Deceased
Oscar Anderson.....Chicago, Ill.
Karl Frederick Henrikson.....W. Quincy, Mass.
John Johnson Huleen.....Everett, Wash.
August Johnson Lindquist.....Du Bois, Penn.
Albert Lundberg.....Brady Island, Neb.
Olaf Johnson Lundell.....Warren, Minn.
Carl Otto Seaberg.....Nässjö, Sweden
Carl Johan Suber.....Deceased
Gustaf Adolph Svenson (1).....Wetaskiwin, Alberta
August Ferdinand Tornblom.....Pittsburg, Penn.
Edward Anderson Walden.....Nome, Alaska
Carl Johan Alex. Wegener.....Säfajo, Sweden

(1) Name changed to G. A. Sandeen.

CLASS OF 1897

Bachelor of Divinity.

Ernest Leon Benson.....Belvidere, Ill.
Robert Daniel Bussey.....
C. Thurston Chase.....Meadville, Penn.
Edward Payson Drew.....Keene, N. H.
Andrew Erickson.....Chicago, Ill.
Andrew Noah Fox.....Chicago, Ill.
Roy Bergen Guild.....Chicago, Ill.
William Theophilus Ream.....Milwaukee, Wis.
John Skerik.....
Fred Staff.....Grand Rapids, Wis.
Robert S. Stapleton.....Erzroom, Turkey
Henry H. Stutson.....Perham, Minn.
James S. Torrence.....Laurel, Mont.
Louis W. Wiltberger.....Paonia, Colo.

Diploma.

Burdette Baumgardner.....Deceased
Ernest Albert Bell.....Chicago, Ill.
Horace W. Chamberlain.....Priest River, Idaho
Ira Grant Hambleton.....Angels Camp, Cal.
Charles Edwin Howard.....Dodge, Neb.
Frank Lincoln Moore.....Cheyenne, Wyo.
Milton James Norton.....St. Louis, Mo.
Thomas C. Wiswell.....Seattle, Wash.

Dano-Norwegian.

Frank Olaus Andersen.....Hilda, Wis.
Charles Edward Nelson.....
Jens Hjerm Pedersen.....Britt, Ia.

Swedish.

Jonas Anderson.....Quincy, Mass.
Jacob Emanuel Blom.....
Carl Gustaf Ellstrom.....Brooklyn, N. Y.
Isaac Hoyem.....Chicago, Ill.
Gustav W. Leufstedt.....Boulder, Colo.
Nels Johan Lind.....Fargo, N. D.
Frank A. L. Lindholm.....Lowell, Mass.
Oscar G. Norseen.....Worcester, Mass.
Anders G. Nyreen.....Bristol, Conn.
Carl Otto Peterson.....Ivorytown, Conn.

[illegible]

[illegible]

[illegible]

Swedish.

Carl Magni Ahlberg ..... Philadelphia, Penn.
August Theodor Carlson ..... Middletown, Conn.
Ernest Oscar Carlson ..... Fresno, Cal.
Werner Drotts ....
John Hilding Hanson ..... Randolph, Kan.
Olof L. T. Lindblom ..... Plainfield, N. J.
Anton Peter Lundgren ..... Deceased
Axel Julius Monson ..... Cohoes, N. H.
Charles Johan Vahlstrom ..... E. Norwalk, Conn.
Anders Gustaf Wiman ..... Proctor, Vt.

CLASS OF 1899

Bachelor of Divinity.

Corry Stanley Baird ..... Kansas City, Mo.
Howard Clark Barnes ..... New Milford, O.
Frank Ellsworth Bigelow ..... Newport, Ky.
Reuben Leonard Breed ..... Menomonie, Wis.
William Reese Dixon ..... Eagle River, Wis.
Guy Everett Etherton ..... Argentine, Kan.
Melmon Jacob Fenenga ..... Ashland, Wis.
Robert William Gammon ..... Decatur, Ill.
Elmer Isaac Goshen ..... Salt Lake, Utah
Samuel Houston Gray ..... Wibaux, Mont.
Norrison Everett Hannant ..... Clear Lake, S. D.
Hiram Blake Harrison ..... Watertown, S. D.
John Edwin Hartmann ..... Scott, Ia.
Herbert Haynes ..... Williamsburg, Ky.
John Lloyd Howie ..... Wyanet, Ill.
Elias Fenn Lyman ..... Great Falls, Montana
Konstantine Dimeter Momiroff ..... Bulgaria
James Mullenbach ..... Chicago, Ill.
David J. Perrin ..... Springfield, S. D.
Vaclav Prucha ..... Silver Lake, Minn.
Albert Alexander Robertson ..... Oakland, Ia.
David Samuel Strawman ..... Lindsey, O.
Justin Goodone Wade ....
Alexander Charles Warner ..... McLean, Ill.

German.

Gustav Ludwig Henkelmann ..... McCook, Neb.
Georg Paul Erich v. Nussbaum ....

Reinhold Berhard Schmiechen.....
Andreas Suffa.....Lincoln, Neb.
Gottlieb Johannes Viehe.....Freelandville, Ind.
Wilhelm Carl Zumstein.....Church, Iowa

Dano-Norwegian.

John Gramnaes.....
Jens Christian Jorgensen.....Potland, Me.
Ludvig Johan Pedersen.....Roxbury, Mass.

Swedish.

Ernest Gustaf Ander.....N. Easton, Mass.
Abel Anderson.....Hallock, Minn.
Theodor Gustafson.....
John Edward Hofstedt.....Deceased.
Adolf Fredrik Hogberg.....Fitchburg, Mass.
Carl Oscar Isakson.....Cleburne, Kan.
Alfred Henry Jacobson.....Philadelphia, Penn.
John Emil Victor Johnson.....Titusville, Penn.
Paul Aron Johnson (1).....Ridgway, Penn.
Nels Larson (2).....
Karl August Lindroos.....Deceased
Carl Edward Peterson.....E. Orange, N. J.
Sven Emil Roslin.....Stanton, Ia.
August Ludvig Stone.....Sweden
Anders Johan Thorander.....Chicago, Ill.

CLASS OF 1900

Bachelor of Divinity.

Thomas Arthur Dungan.....Sutton, Neb.
Howell Michael Evans.....Bevier, Mo.
William Loos.....Davenport, Ia.

Diploma.

Chauncey Corbin Adams.....Hinesburg, Vt.
Frank Howard Anderson.....Newell, Ia.
Dwight Smith Bayley.....Snohomish, Wash.
Charles Rowell Blood.....Rantoul, Ill.
Arthur Steele Dascomb.....Mercer, Penn.
Thomas Gray.....Ponape, Caroline Islands
Frank Edmonds Henry.....Syracuse, Neb.

(1) Name changed to A. J. Freedlund.

(2) Name changed to N. Wiksell.

Albert Theodore Lacey.....Bloomington, Wis.
Harvey Austin Lyman.....Douglas, Wyo.
George Plumer Merrill.....Mass.
John Wright Moore.....Wheatland, Wyo.
Elmer David Read.....
Henry Ward Robinson..... Rutland, N. Y.
William Osgood Rogers.....Medford, Okla.
Archibald William Sinden.....
Walter Austin Snow.....St, Paul, Minn.

German.

Georg E. Lohr.....Minonk, Ill.
Johannes Reister.....Hosmer, S. D.
Ferdinand Sattler..... Avoca, Ia.
Philipp Schmidt.....
Friedrich Stoelting.....
Peter J. Thiel.....Spillville, Iowa

Dano-Norwegian.

Albert Amundsen.....Yankton, S. D.
Anthony Iverson. (1).....Norway
Ingvald Iversen..... Merrill, Wis.
John Nelson.....Hilda, Wis.

Swedish.

Carl Gustaf Anderson.....Mankato, Minn.
Charles Johan Holm.....Fitchburg, Mass.
Oscar Frederik Koch.....Brattleboro, Vt.
Peter Adrian Mickles.....Worcester, Mass.
Magnus Monson.....Deceased
Otto Nelson.....Brockton, Mass.
Gustaf Adolph Suber.....Norwood, Mass.

CLASS OF 1901

Bachelor of Divinity.

Henry Kendall Booth.....Sacramento, Cal.
Austin Craig Bowdish.....Mitchell, S. D.
William John Chapman.....Hartford, Conn.
George Borrodel Denison.....Cando, S. D.
Wallace Chester Hitchcock.....Harwood, N. D.
Thomas Gwilym Jones.....
Milton Bryant Williams.....Oak Park, Ill.
Theodore Charles Williams.....Sheridan, Wyo.

(1) Name changed to Andrew J. Anthony.

Benjamin J. Baumann.....
Heinrich J. Dietrich.....
Christain Dormaier.....
David Koening.....

Dano-Norwegian.

Sivert Andersen.....
Bartholdus Larsen..... ... .
Hans Olsen.....

Swedish.

Victor Brattstrom.....
Olof Anton Dahlgren.....
Gustaf Hennings.....
Olof Hans Miller.....
Axel Walfrid Olson .....

CLASS OF 1

Bachelor of Divinity.

Carl Darling Borton.....
Charles Henry Burdick..... .....
Ezra Albert Cook.....
John William Davies.....
David Fales, Jr..... .....
Florence A. Fensham.....
Artur Guy Graves.....
Hugh Clifford Van Valkenburg.....
Francis O. Wyatt.....

Diploma.

Noyes Otis Barthol...

Arthur Allen Moore.....Chebanse, Ill.
Robert Wells Rogers.....Prescott, Ariz.
Thistle A. Williams.....Waupun, Wis.
Henry J. Withington.....Rock Springs, Wyo.

German.

Johann D. Gross.....Michigan City, Ind.
Karl Louis Stahl.....Crete, Neb.

Dano-Norwegian.

John Askig Josephson.....Ottowa, Ill.
John Olsen Lee.....
Ole Thompson.....Muskegon, Mich.

Swedish.

Theodor Englund.....Plainfield, N. J.
Johan Reinhold Haggblom.....Finland
Per Albert Nelson.....Marquette, Kan.
Samuel Peterson.....Lake City, Minn.
Gustaf Aron Quarnstrom.....Naugatuck, Ct.
Weijo Waino Sundelin.....Maynard, Mass.
Carl Johan Swanson.....Waverly, Neb.
Nils Johan Wessell.....Brooklyn, N. Y.

Class of 1903

Bachelor of Divinity.

James Lambert Alexander.....Granby, Quebec
John Julian Bayne.....New York, N. Y.
Charles Arthur Jevne.....Buchanan, N. D.
John James Martin.....Chicago, Ill.
John Harcourt Prentis.....Hillyard, Wash.
Albert Charles Woodcock.....Bagley, Minn.

Diploma.

Henry Fairfield Burt.....Chicago, Ill.
Leroy Allen Halbert.....Kansas City, Kan.
Clarence William Pinkney.....Nekoosa, Wis.
Edward Joseph Ridings.....La Salle, Ill.
Samuel Howe Seccombe.....Gage, Okla.
Anson Thaddeus Stephens.....Lacon, Ill.

German.

Wilhelm F. Diehl.....Naperville, Ill.
Edward Hobein.....Hallam, Neb.
Rudolph C. Mueller.....Medina, N. D.

Swedish.

John Waldemar Harald.....Scandia, Pa.
Conrad Maximus Molander.....Bridgeport, Conn.
Henry Martin Olson.....Morganville, Kan.
John Oscar Ryd.....China

CLASS OF 1904

Bachelor of Divinity.

Fred Read Anderson.....Thawville, Ill.
George Cleaver.....Marquette, Mich.
John Gilman Dickey.....Amery, Wis.
Charles Eliphalet Ebersol.....White Cloud, Kan.
Emory Ward Ellis.....Pang Chuang, China
Eugene Clark Ford.....De Soto, Mo.
William John Hamilton.....Grand Rapids, Mich.
Robert James Locke.....Stillman Valley, Ill.
Lester McLean, Jr.....Deceased
Lawrence Shaw Moore.....Constantinople, Turkey
Howard Ansel Morton.....
William Martin Proctor.....Ritzville, Wash.
Albert Reuben Rice.....
Bertram Albert Warren.....Brooklyn, N. Y.
George Williams.....New Windsor, Ill.
William Worthington.....Snohomish, Wash.

Diploma.

Halleck Matthew Callecod.....Williston, N. D.
Francis Homer Chapman.....Bristol, Wis.
Dell Quince Grabill.....Park City, Utah
Clarence Wilbur Hadden.....Milwaukee, Wis.
Joseph Davis Neilan.....Wallace, Idaho
Laren Olaf Pearson.....
William Samuel Westcott.....Western Springs, Ill.

German.

George Hein.....Glen Ullin, N. D.
Johannes Hopp.....Portland, Ore.
John Peter Koehler.....Appleton, Wis.
Emil Schreiber.....

Dano-Norwegian.

Lars Haughland.....Maple Valley, Wis.
Leonard Waldemar Nordhus.....St. Hilaire, Minn.

Swedish.

Thomas Johannes Back.....Venezuela, S. America
Elof George Carlson.....Lund, Kan.
William John Johnson.....Hinsdale, Ill.
Axel Julius Lawson.....Iron River, Mich.

CLASS OF 1905

Bachelor of Divinity.

Robert James Barnes.....Harvey, N. Dak.
Albert Harlan Currie.....Indianapolis, Ind.
Henry Samuel Fritsch.....Somonauk, Ill.
Brandon Greenaway.....Winona, Minn.
Samuel Hitchcock.....Hope, N. D.
Orrin Roe Jenks.....Chicago, Ill.
Horace Blake Williams.....Chicago, Ill.

Diploma.

John Gordon.....Grand Rapids, Mich.
Albert Wilson Monosmith.....Appleton, Minn.
Raymond Bertrand Tolbert.....Wells, Mich.
Richard Henry Zachman.....Oglesby, Ill.

German.

Johannes Hoelzer..... Ft. Collins, Colo.
Carl C. Joern.....
Daniel Schurr.....Java, S. D.
Heinrich Stahmer.....Crete, Neb.
Emil Warkentien.....Sherrils Mound, Ia.

Dano-Norwegian.

John Christiansen.....Venezuela, S. A.
Christopher Knardahl.....Wittenberg, Wis.
Lauritz Joseph Larsen.....Racine, Wis.
Abraham Thompson.....Staten Island, N. Y.
Sven Wuflestad.....Cooperstown, N. D.

Swedish.

Anton Felix Almblad.....Patsibolong, Mongolia
Carl Leonard Anderson.....Hallock, Minn.
Olof Adolph Anderson.....Hallock, Minn.
Ernst Robert Larson.....Georgetown, Conn.
Wilhelm Gerhard Palmgren.....Beverley. Mass.
Bengt Alfred Person.....Highland Park, Alta, Canada
John Peterson.....China
August Polson.....Lincoln, Neb.
Frank Oskar Swenson.....Attleboro, Mass.

ALPHABETICAL LIST.

Name.	Class.
Abbott, C. H	1875
Ablett, J. C	1890
Abrahamson, Abraham	1896
Ackerman, A. W	1890
Adams, C. C	1900
Adams, H. G	1896
Adams, J. R	1894
Adams, W. A	1862
Adkins, J. B	1888
Ahlberg, C. M	1898
Akeson, Ludwig	1894
Alden, D. A	1892
Alden, West	1893
Alexander, J. L	1903
Alger, F. G	1886
Allender, John	1868
Almblad, A. F	1905
Amundsen, Albert	1900
Ander, E. G	1899
Anderson, F. O	1897
Anderson, Abel	1899
Anderson, A. A	1894
Anderson, Aron	1894
Anderson, C. G	1900
Anderson, C. J	1892
Anderson, C. L	1905
Anderson, D. R	1876
Anderson, E. A	1895
Anderson, F. H	1900
Anderson, F. R	1904
Anderson, Gustaf	1892
Anderson, Jonas	1897
Anderson, K. C	1875
Anderson, O. A	1905
Anderson, O. P	1892
Anderson, Oscar	1896
Anderson, Sivert	1901
Andrewson, A. J	1896
Andrewson, S. M	1896
Andridge, A. A	1885
Angel, Bernhard	1891
Anthony, A. J	1900
Armstrong, A. H	1894
Armstrong, J. R	1895
Armstrong, J. C	1874
Arnett, S. G	1893
Arnold, A. E	1867
Arnold, S. A	1873
Arter, J. M	1894
Atcheson, W. H	1894
Atkinson, J. L	1869
Atkinson, W. H	1867
Axelson, J. A	1891
Ayer, E. I	1883
Back, T. J	1904
Bailey, A. J	1871
Baird, C. S	1899
Baird, J. W	1872
Baker, M. S	1879
Baldwin, D. J	1865
Barnard, E. C	1866
Barnes, C. M	1859
Barnes, H. E	1864
Barnes, H. C	1899
Barnes, R. J	1900
Barrett, E. N	1870
Barrett, J. P	1877
Bartholomew, N. O	1902

Name.	Class.
Bartlett, D. W.	1887
Bascom, G. S.	1870
Bassett, A. B.	1887
Bates, G. L.	1891
Bauer, P. E.	1901
Bauman, B. R.	1901
Bauman, G. B.	1894
Baumgardner, B.	1897
Bayley, D. S.	1900
Bayne, J. J.	1903
Beach, E. R.	1869
Beecher. F. W.	1861
Beecher, G. H.	1863
Bell, E. A.	1897
Benford, George	1881
Bengston, Gustaf.	1891
Bennett, W. R.	1898
Benson, E. L.	1897
Benton, L. E.	1874
Berg, J. A.	1892
Betts, E. M.	1869
Bidwell, J. B.	1874
Bigelow, F. E.	1899
Bill, A. W.	1873
Billing, James	1886
Bingham, C. M.	1870
Bisbee, M. D.	1874
Bixby, W. S.	1894
Bjorklund, E. V.	1894
Bjorklund, J. E	1889
Bjornbom, C. A.	1892
Bjuge, C. B.	1893
Black, E. H.	1891
Blackmer, N. H.	1883
Blake, D. H.	1859
Blish, W. H.	1895
Block, Johannes	1894
Blodgett, G. D.	1861
Blom, J. E.	1897
Blood, C. R.	1900
Booth, H. K.	1901
Bormose, N. N.	1891
Boroughf, W. A.	1892
Borton, C. D.	1902
Bowdish, A. C.	1901
Bowers, R. E.	1898
Bradshaw, J. W.	1874
Bray, W. L.	1861
Brattstrom, Victor.	1901
Breckenridge, D. M.	1869
Breed, R. L.	1899
Brereton, J. E.	1884
Bridgman, F. B.	1896
Brinkman, W. E.	1898
Brobst, F. J.	1879
Brodie, A. M.	1888
Brooks, H. A.	1895
Brooks, J. G.	1896
Bross, Harmon	1867
Brown, Richard	1896
Brown, T. L.	1873
Brown, V. F.	1893
Brown, W. J.	1891
Bugge, J. P.	1894
Burdick, C. H.	1902
Burhans, F. D.	1898
Burkholder, A. H	1895
Burleigh, B. W.	1896
Burling, J. P.	1893
Burt, H. F.	1903
Burt, J. S.	1860
Burton, C. E.	1898
Burton, N. L.	1877
Bush, F. R.	1902
Bush, F. W.	1871
Buss, W. H.	1882
Bussey, R. D.	1897
Butcher, W. R.	1869
Butler, E. W.	1883
Buttner, Henry.	1889

Name.	Class.
Cady, W. J.	1890
Calhoun, H. C.	1890
Callecod, H. M.	1904
Cameron, M. J.	1896
Camfield, L. E.	1891
Campbell, Gabriel	1868
Carlson, A. T.	1898
Carlson, E. G.	1904
Carlson, E. O.	1898
Carlson, E. M.	1890
Carter, F. E.	1893
Cass, J. W.	1868
Chamberlain, H. W.	1897
Chamberlain, J. A.	1879
Champlin, O. P.	1870
Chandler, E. S.	1890
Chapman, F. H.	1904
Chapman, W. J.	1901
Chase, C. T.	1897
Chase, E. R.	1871
Cheney, R. L.	1876
Chester, Arthur	1880
Childress, J. F	1890
Chipperfield, G. F.	1881
Chittenden, A. J.	1874
Christiansen, John	1905
Christensen, A. C.	1896
Clapp, C. F.	1871
Clark, M. N.	1877
Clark, W. G.	1883
Clark, W. J.	1869
Clark, V. F.	1883
Cleaver, George	1904
Coate, R. M.	1895
Cochran, William	1895
Cochrane, F. C.	1880
Codington, G. S.	1870
Compton, H. E.	1892
Comstock, D. W.	1864
Conard, W. J.	1889
Condit, H. J	1898
Conrad, G. A.	1891
Cook, C. H.	1881
Cook, E. A.	1902
Cooley, H. G.	1891
Corsbie, H. M.	1879
Corwin, C. H.	1895
Cotton, H. A.	1888
Cragin, C. C.	1869
Crawford, M. A.	1878
Crawford, O. D.	1872
Crofts, D. W.	1894
Cross, W. H.	1870
Crosswell, M. S.	1868
Cruzan, J. A.	1871
Currie, A. H.	1905
Curtis, A. W.	1868
Curtis, W. W.	1873
Curtiss, G. A.	1875
Cushing, E. B	1896
Cushman, C. E.	1894
Cutler, A. E.	1901
Cutler, W. A.	1895
Dada, E. P.	1864
Dahlgren, J. A.	1894
Danforth, J. R.	1867
Daniels, H. M	1861
Danielson, Anders	1892
Danielson, C. A.	1894
Dascomb, A. S.	1900
Dascomb, H. N.	1896
Davidson, W. E.	1887
Davies, D. D.	1887
Davies, John	1896
Davies, J. W.	1902
Davis, J. D.	1869
Dawson, W. E.	1884
Day, E. E.	1889
Day, W. F.	1866

Name.	Class.
Day, W. H.	1892
Dean, E. B.	1893
De Cow, C. J.	1896
De Long, A. H.	1896
Deihl, W. F.	1903
Demarest, S. B.	1869
Denison, G. B.	1901
Denney, Wilson.	1884
De Riemer, W E.	1867
Detmers, Carl.	1895
Dewey, W. C.	1877
Dexter, F. N.	1890
Dibble, W. L.	1895
Dickenson, C. E.	1863
Dickenson, S. F.	1869
Dickerman, J. P.	1893
Dickey, J. G.	1904
Dickinson, W. G.	1873
Didriksen, D. M.	1892
Didriksen, S. C.	1889
Dimberg, P. A.	1891
Dimon, J. V.	1884
Dixon, J. H.	1871
Dixon, W. R.	1899
Donaldson, David.	1894
Dormaier, Christian	1901
Dorn, W. H.	1893
Douglass, F. J.	1869
Douglass, N. F.	1890
Douglass, T. O.	1868
Doyle, A. A.	1892
Drew, C. E.	1893
Drew, E. P.	1897
Drotts, Werner.	1898
Drum, John.	1894
Dugan, T. A.	1900
Duncan, J. C.	1877
Dunn, C. W.	1888
Durham, Benjamin.	1861
Durham, Henry.	1863
Dyrness, C. T.	1889
Ebersol, C. E.	1904
Eddy, W. D.	1889
Edergarton, F. E.	1864
Edwards, Stephen.	1885
Eggan, M. J.	1893
Ekstrom, J. E.	1894
Elledge, W. M.	1896
Ellingsen, I. L.	1890
Elliott, W. A.	1896
Ellis, E. W.	1904
Ellis, F. W.	1898
Ellstrom, C. G.	1897
Ellwell, T R	1898
Englund, Theodore.	1902
Engstrom, A. P.	1892
Enlow, C. E.	1891
Ensigu, F. G.	1866
Erickson, Andrew.	1897
Essig, W. F.	1898
Etherton, G. E.	1899
Evans, D. E.	1892
Evans, H. M.	1900
Evans, J. C	1898
Evans, J. E.	1893
Evans, S. E.	1867
Evans, Thomas.	1865
Eveland, Samuel.	1884
Evison, Albert.	1891
Ewell, Edwin.	1891
Excell, William.	1894
Ezekielian, S. V.	1891
Fales, David, Jr.	1902
Farnworth, Arthur.	1893
Farquhar R. W.	1887
Fay, O. W	1863
Feemaster, P. S.	1867
Fellows, C. B	1884
Fenenga, M. J.	1899
Ferguson, J. B.	1896
Ferner, J. W.	1876

Name.	Class.
Ferris, H. J.	1876
Ferris, W. L.	1883
Fifield, J. W.	1866
Filian, G. H.	1882
Fisk, C. L.	1866
Fisk, F. L.	1883
Fonda, J. L.	1873
Forbes, C. A.	1891
Forbes, H. L.	1866
Ford, E. C.	1904
Fowle, Hanford	1866
Fox, A. N.	1897
Fox, Frank	1895
Frame, E. E.	1866
Fredenhagen, E. A.	1889
French, C. L.	1896
Freuder, Samuel	1894
Fritsch, H. S.	1905
Fritzemeier, William	1896
Frost, M. A.	1896
Fuessle, C. A.	1896
Gallagher, William, Jr	1874
Gammon, R. W.	1899
Garner, A. C.	1891
Gates, C. F	1881
Gates, H. W.	1894
Gearhart, C. D.	1890
Gilbert, C. M.	1881
Gillespie, Thomas	1867
Gilmore, D. W.	1875
Gilmore, W. C	1895
Gimblett, W. H.	1891
Goddard, J. C.	1881
Goodell, H. M.	1874
Goodrich, E. P	1870
Goodsell, Dennis	1879
Gordon, John	1905
Goshen, E. I.	1899
Gould, J. S.	1894
Gowdy, D. Q.	1904
Graham, J. J. G.	1894
Grammens, John	1899
Grange, W. S.	1882
Granger, J. L.	1865
Grauer, O. C.	1897
Graves, A. G.	1902
Gray, S. H.	1899
Gray, Thomas	1900
Gray, W. J.	1866
Green, G. E.	1892
Greenaway, Brandon	1905
Greenlees, C. A.	1899
Greenwood, V. L.	1902
Gregorian, G. H.	1897
Groop, Anders	1891
Gross, J. D.	1902
Guild, R. B.	1864
Guild, R. B.	1897
Gullander, Lewis	1899
Gullander, Paul	1891
Gustafson, Theodor	1899
Guyton, Jacob	1869
Haarvig, J. O.	1882
Hadden, C. W.	1904
Hadley, W. A.	1866
Haggblom, J. R.	1902
Haigh, J. G.	1887
Halbersleben, H. C.	1884
Halbert, C. T.	1896
Halbert, L. A.	1903
Halbo, P. I.	1891
Hall, G. D.	1894
Hall, H. A.	1895
Hall, M. S.	1871
Hambleton, I. G.	1897
Hamilton, W. J.	1904
Hancock, Charles	1861
Hand, L. S.	1868

Name.	Class.
Hanford, S. I.	1887
Hannant, N. E.	1899
Hansen, C. J.	1893
Hansen, I. M.	1890
Hanson, J. H.	1898
Harald, J. W.	1903
Harbaugh, H. W.	1879
Harbeck, E. V.	1892
Hardy, V. M.	1869
Harper, E. T.	1887
Harrah, C. C.	1870
Harrison, H. S.	1883
Harrison, H. B.	1899
Harrison, James.	1868
Harrison, J. K.	1885
Harrison, N.	1895
Hartley, D. N.	1887
Hartmann, J. E.	1899
Harvey, C. A.	1861
Haskin, S. C.	1894
Haugland, Lars.	1904
Haun, George.	1892
Hayden, N. M.	1901
Haynes, Herbert.	1899
Hayward, C. E.	1896
Healey, S. S.	1893
Hedberg, E. O.	1894
Hedlund, Axel.	1895
Hegner, H. F.	1895
Hein, George.	1904
Heinzelmann, H. W.	1891
Hejinian, G. A.	1890
Henkelmann, G. L.	1899
Hennings, Gustaf.	1901
Henrickson, J. M.	1895
Henrickson, K. F.	1896
Henry, F. E.	1900
Herbert, Joseph.	1885
Herloev, Rasmus.	1891
Hetland, John.	1892
Hibbard, Charles.	1869
Hicks, F. B.	1888
Highley, G. T.	1861
Hildreth, Edward.	1861
Hilkerbaumer, Richard.	1888
Hill, D. D.	1869
Hill, V. B.	1894
Hilliard, S. M.	1891
Hinckley, W. H.	1877
Hitchcock, A. N.	1885
Hitchcock, Samuel.	1905
Hitchcock, W. C.	1901
Hjortsvang, E. A.	1890
Hobein, Edward.	1903
Hoelzer, Johannes.	1905
Hofstedt, J. E.	1899
Hogberg, A. F.	1899
Hogen, B. M.	1898
Holbrook, D. L.	1877
Holcombe, G. T.	1875
Holm, C. J.	1900
Holmes, O. H.	1896
Holway, T. T.	1896
Hooker, E. T.	1867
Hopkins, W H.	1895
Hopp, Johannes.	1904
Horine, S. D.	1893
Houlding, Horace.	1886
Houston, A. S.	1881
Howard, C. E.	1897
Howie, J. L.	1899
Hoyen, Isak.	1897
Hubbell, F. M.	1896
Hughes, I. C.	1873
Hulbert, J. M.	1892
Huleen, J. J.	1896
Humphrey, C. C.	1861
Humphrey, W. B.	1896
Hunt, T. C.	1880
Hunt, W. S.	1890

Name.	Class.
Hunter, G. F.	1884
Hunter, W. C.	1887
Hurd, A. A.	1871
Ingraham, A. M.	1896
Isaacs, William	1893
Isakson, C. O.	1899
Iversen, Ingvald	1900
Jackman, G. W.	1890
Jackson, F. D.	1894
Jacobs, Henry	1870
Jacobson, A. H.	1899
Jaggar, E. L.	1861
James, G. W.	1892
Jamison, H. W.	1893
Jeffrey, F. E.	1890
Jenkins, O. M.	1882
Jenks, O. R	1905
Jernberg, R. A.	1887
Jevne, C. A.	1903
Joern, C. C.	1905
Johnson, Andrew	1889
Johnson, E. G.	1893
Johanson, Johan (1)	1890
Johnson, J. E.	1890
Johnson, J. E. E. (2)	1892
Johnson, J. E. V.	1899
Johnson, J. J.	1892
Johnson, J. P.	1895
Johnson, P. A.	1899
Johnson, W. J.	1904
Jones, D. D.	1875
Jones, H. M.	1899
Jones, Lemuel	1864
Jones, R. G.	1891
Jones, T. G.	1901
Jordan, A. H.	1902
Jordan, J. W.	1901
Jorgensen, J. C	1899
Josephson, H. F.	1894
Josephson, J. A.	1902
Kaye, A. S.	1888
Keen, L. S.	1879
Kent, L. G.	1892
Kent, W. H.	1902
Kern, H. A	1896
Khungian, T. B.	1894
Kildsig, J. J.	1889
Kirkpatrick, J. E.	1895
Kirk, Robert	1874
Knobel, G. C	1875
Knutson, H. S. von M.	1894
Koehler, J. P.	1904
Koenig, D.	1901
Kolmos, J. J.	1896
Lacey, A. T.	1900
Lamb, S. G.	1893
Landon, G. M.	1868
Langdale, T. G.	1891
Lange, J. G.	1885
Larkin, R. B.	1895
Larsen, Anton	1895
Larsen, Bartholdus	1901
Larsen, L. J.	1905
Larson, A. J.	1904
Larson, C. J.	1895
Larson, E. R.	1905
Larson, Nels	1899
Lathrop, S. E.	1870
Lay, C. W.	1890
Ledin, C. J. K.	1891
Lee, J. O.	1902
Leonard, A. E.	1895
Lerufstedt, G. W.	1897

(1) Name changed to Johan Johanson Lundell.

(2) Name changed to Johannes J. Seth.

Name.	Class.
Lewis, E. N	1862
Lewis, T. G	1887
Libby, E. H	1891
Lind, N. J	1897
Lindegren, Oscar	1893
Lindgren, S. O. O	1892
Lindholm, F. A. L	1897
Lindholm, O. S. T	1898
Lindquist, A. J	1896
Lindroos, K. A	1899
Lloyd, George	1892
Lloyd, R. R	1887
Lloyd, W. W	1889
Locke, R. J	1904
Lohr, G. E	1900
Long, F. W	1898
Loos, William	1900
Losey, J. B	1896
Lundberg, Albert	1896
Lundell, O. J	1896
Lundgren, A. P	1898
Lundgren, C. J	1891
Lundin, J. B	1895
Lundgten, A. P	1898
Lyman, E. F	1899
Lyman, H. A	1900
Lyman, H. M	1892
Lyon, F. E	1891
McArthur, H. G	1859
McCulloch, O. C	1870
McKnight, J. M	1891
McLean, Alexander	1881
McLean, L., Jr	1904
McLean, T. D	1893
McQuarrie, N. P	1894
Manavian, G. M	1893
Marcelius, David	1895
Martin, J. J	1903
Marsh, C. A	1880
Marsh, C. E	1867
Marsh, G. D	1871
Marsh, H. L	1890
Marsh, W. J	1895
Marshall, J. W	1891
Martin, S. A	1884
Matson, Albert	1871
May, O. G	1870
Mears, C. L	1896
Merrill, C. W	1873
Merrill, G. P	1900
Meske, F. L	1891
Meyer, A. C	1885
Mickels, P. A	1900
Miles, Arthur	1892
Millard, W. B	1874
Millard, W. B	1895
Miller, J. W	1889
Miller, O. H	1901
Miller, Richard	1873
Miller, W. C	1880
Millerd, N. A	1862
Mills, C. L	1892
Mills, H. S	1877
Mills, H. E	1898
Mirick, E. A	1869
Molander, C. M	1903
Momiroff, K. D	1899
Monosmith, A. W	1905
Monson, C. J	1898
Monson, Magnus	1900
Montgomery, J. A	1866
Moore, A. A	1902
Moore, C. D	1892
Moore, F. L	1897
Moore, J. W	1900
Moore, L. S	1904
More, Edwin, Jr	1891
Morrill, S. S	1859
Morstad, E. O	1889

Name.	Class.
Morton, H. A.	1904
Moses, A. C.	1892
Mueller, R. C.	1903
Mullenbach, James.	1899
Neilan, J. D.	1904
Nelson, A. P.	1890
Nelson, C. E.	1897
Nelson, G. W.	1873
Nelson, G. A. (1)	1890
Nelson, John	1891
Nelson, John	1900
Nelson, J. W.	1895
Nelson, J. F.	1898
Nelson, N. I.	1890
Nelson, Otto	1900
Nelson, P. A.	1902
Newell, A. F.	1893
Newell, H. B.	1887
Newlands, R. W.	1892
Nilson, C. A.	1889
Nilson, N. F.	1893
Nobis, L. B.	1888
Noble, F. P.	1889
Norcross, L. P.	1869
Nordhus, L. W.	1904
Nordlund, A. A.	1893
Noren, Oscar.	1890
Normann, J. A. A.	1893
Norseen, O. G.	1897
Northcote, T. C.	1875
Norton, F. B.	1864
Norton, J. S.	1869
Norton, M. J.	1897
Norton, S. A.	1881
Nussbaum, G. P. E. von.	1899
Noyes, M. L. S.	1871
Nyreen, A. G.	1897

(1) Name changed to Gustave A. Hamilton.

Name.	Class.
Oakey, James.	1875
Ogilvie, D. M.	1888
Olds, O. C.	1890
Olson, A. W.	1901
Olson, Constantin.	1890
Olson, Hans.	1901
Olson, H. M.	1903
Olson, N. O.	1893
Olson, Olaf.	1894
Orr, J. B.	1894
Orth, P. A.	1894
Osgood, L. E.	1891
Osgood, R. S.	1898
Ostling, C. A.	1894
Ostrom, J. O. A.	1889
Packard, N. L.	1886
Paddock, G. A.	1868
Paeschke, H. W.	1898
Painter, H. M.	1898
Palmer, O. S.	1885
Palmgren, W. G.	1905
Palmquist, A. E.	1894
Parker, Homer	1873
Parker, J. D.	1865
Parr, J. H.	1882
Parr, W. R.	1898
Parsons, Charles.	1894
Paul, B. F.	1893
Payne, C. A.	1885
Pearse, F. F.	1883
Pearson, L. O.	1904
Pedersen, Jens.	1895
Pedersen, J. H.	1897
Pedersen, L. J.	1899
Peel, G. E. (1)	1893
Perrin, D. J.	1899
Person, B. A.	1905

(1) Name changed to Gustaf E. Pihl.

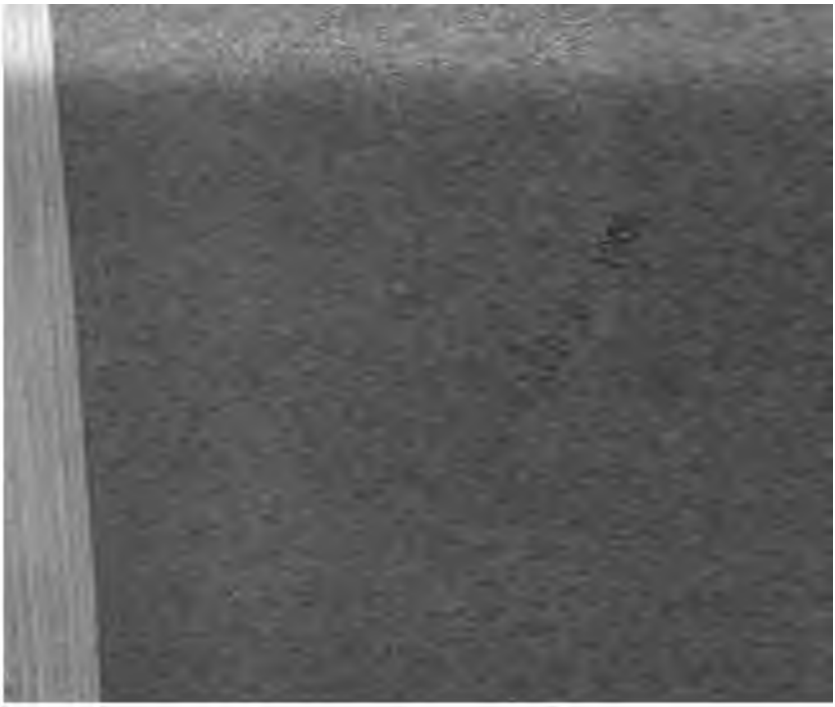
Name.	Class.
Peterson, A. O.	1894
Peterson, C. E.	1899
Peterson, C. J.	1893
Peterson, C. O.	1897
Peterson, F. E.	1893
Peterson, G. T. Q.	1891
Peterson, John	1905
Peterson, J. J.	1891
Peterson, Peter	1894
Peterson, Samuel	1902
Phillips, W I	1876
Pierce, L. M.	1888
Pierce, William	1894
Pinkerton, M. W.	1871
Pinkey, C. W.	1903
Platt, D. H.	1894
Pollard, S. W.	1885
Polson, August	1905
Potter, R. H.	1898
Prentis, J. H.	1903
Pritchard, W. S.	1898
Proctor, W. M.	1904
Prucha, Vaclav	1899
Puggard, Thomas	1894
Putnam, S. P.	1868
Quarnstrom, G. A.	1902
Ralph, W. J. C.	1894
Ramsay, W. G.	1898
Ramser, Jacob	1886
Randall, F. D.	1890
Ransom, C. N.	1889
Read, E. D.	1900
Read, J. L.	1895
Ream, W. T.	1897
Reed, C. F.	1873
Reed, M. W.	1866
Reese, J. G.	1891
Reister, Johannes	1900
Resner, A. K.	1889
Rexford, G. W.	1891
Rice, A. M.	1873
Rice, A. R.	1904
Richards, J. P.	1861
Richardson, D. A.	1888
Richardson, F. H.	1894
Richardson, H. M.	1892
Richardson, J. L.	1890
Ricker, A. E.	1888
Ridings, E. J.	1903
Rigby, W. E.	1896
Riggs, A. L.	1862
Riggs, T. L.	1872
Rindell, Gilbert, Jr.	1874
Risser, H. A.	1887
Robbins, H. H.	1874
Robertson, A. A.	1899
Robinson, H. W.	1900
Robinson, O. T.	1895
Rogers, A. J.	1894
Rogers, C. H.	1877
Rogers, R. W.	1902
Rogers, W. O.	1900
Rohland, A. W.	1887
Rollins, G. S	1892
Rood, F. D.	1885
Rood, H. H.	1896
Rood, J. S.	1894
Root, B. W.	1873
Rosendahl, Martin	1890
Roslin, S. E.	1899
Ross, J. B.	1898
Russell, F. H.	1894
Ryd, J. O.	1903
Safford, A. W.	1871
Samuel, Robert	1859
Sanborn, D. L.	1890
Sanborn, F. L.	1890
Sanders, C. M.	1867

Name.	Class.
Sargent, M. F.	1879
Sattler, Ferdinand	1900
Sattler, John	1888
Sawyer, F. S.	1883
Sayyadah, K. W.	1894
Scarrow, D. H.	1891
Schlechter, J. H	1889
Schmiechen, R. B.	1899.
Schmidt, Philipp	1900
Schreiber Emil	1894
Schurr Daniel	1905
Schwab, E. F	1887
Schwabenland, J. C.	1898
Seaberg, C. O	1896
Sears, H. W.	1891
Seccombe, C. H.	1895
Seccombe, S. H.	1903
Sewell, B. F.	1895
Shepherd, Samuel	1882
Shinn, R. F.	1865
Sherril, Dana	1873
Shull, G. L.	1883
Simmons, H. C.	1872
Simmons, W. B.	1898
Simonsen, Johannes	1889
Sinden, A. W.	1900
Skeels, H. M.	1876
Skentlebury, W. H.	1873
Skerik, John	1897
Smith, A. J.	1874
Smith, A. T	1866
Smith, D. O.	1886
Smith, E. F.	1875
Smith, F. H.	1877
Smith, George	1867
Smith, G. Le G.	1892
Smith, J. F.	1873
Smith, O. S.	1874
Smith, S. P	1879
Smith, Z. H.	1891

Name.	Class.
Snelling, Alfred.	1888
Snow, W. A.	1900
Snyder, H. C.	1893
Soderquist, C. J.	1895
Soderholm, Henry	1890
Soderman, C. A.	1892
Solberg, A. H	1896
Southgate, B. M.	1896
Spangler, G. B.	1896
Spelman, H. O.	1890
Spooner, Arthur	1890
Sporrong, A. G.	1892
Sprague, E. E.	1893
Stadshaug, O. E.	1893
Staff, Fred	1897
Stahl, K. L.	1902
Stahmer, Heinrich	1905
Stapleton, R. S.	1897
Stetson, R. K.	1895
Stephens, A. T	1903
Stevens, J. Le R.	1898
Stevens, J. M.	1896
Stewart, W. E. M	1894
Stockwell, C. K.	1896
Stoelting, Friedrich	1900
Stone, A. L.	1899
Stone, I. D.	1894
Storm, J. E.	1875
Stotts, J. U	1894
Stough, H. W	1896
Strain, H. L.	1896
Stratton, S. F.	1868
Strawman, D. S.	1899
Strong, D. A.	1890
Stutson, H. H.	1897
Suber, C. J.	1896
Suber, G. A.	1900
Suffa, Andreas	1899
Sullens, A. J.	1898
Sunde, O. M	1890

Name.	Class.
Sundelin, W. W.	1902
Sundqvist, E. H.	1891
Sveinbjornson, Arnabjarni.	1878
Svenson, G. A.	1896
Swanson, C. J.	1902
Swanson, I. J. N.	1893
Swenson, F. E.	1894
Swenson, F. O.	1905
Tade, E. O.	1861
Tangemann, G. D.	1893
Tanner, A. R.	1893
Taylor, C. B.	1885
Taylor, J. G.	1872
Teuber, A. A. C.	1891
Thain, A. R.	1870
Tharaldsen, C. T.	1893
Thayer, C. C.	1867
Thiel, P. J.	1900
Thing, M. P. J.	1884
Thisted, P. P.	1890
Thomas, C. N.	1889
Thompson, Abraham.	1905
Thompson, C. D.	1898
Thompson, Ole	1902
Thomson, A. W.	1880
Thorander, A. J.	1899
Thoren, B. J.	1894
Tibbets, D. D.	1873
Todd, Q. C.	1879
Tolbert, R. B.	1905
Tompkins, James	1867
Tornblom, A. F.	1896
Torrence, J. S.	1897
Towle, C. A.	1869
Townsend, L. A.	1895
Tracey, I. B.	1894
Traudt, Adam	1891
Traut, G. A.	1890
Triplett, H. M.	1898
Trower, W. G.	189
Tuttle, H. B.	187
Udd, John	189
Vahlstrom, C. J.	189
Von Noorden, Emanuel	187
Van Valkenburgh, H. C.	190
Van Wagner, A. J.	187
Varzhabedian, B. S.	189
Vestlund, J. M.	189
Viden, J. E.	189
Viehe, G. J.	189
Vogel, A. H.	189
Volentine, T. J.	187
Vormsborg, J. C. P.	189
Wade, J. G.	189
Wainwright, G. W.	186
Walden, E. A.	189
Wallace, David	189
Ward, F. G.	189
Ward, H. Q.	188
Warkentien, Emil	190
Warner, A. C.	189
Warner, C. C.	188
Warner, W. J.	189
Warren, B. A.	190
Waterman, W. A.	186
Watson, C. E.	189
Weage, E. D.	188
Webb, S. W.	186
Webber, B. L.	189
Weckbacher George	189
Wegener, C. J. A.	189
Weiss, Joseph	190
Wellman, F. C.	189
Wells, G. H.	186
Wells, S. R.	186
Wessell, N. J.	190
West, L. L.	187

Name.	Class.
Westcott, W. S.	1904
Wheeler, C. H.	1867
Wheeler, Frederick	1861
Wheeler, F. S.	1896
Whitcomb, W. A.	1896
White, G. E.	1887
Whitelaw, J. D.	1887
Wiard, H. De F.	1878
Wideberg, C. J.	1895
Wilcox, F. G.	1893
Wilcox, S. M.	1875
Wiley, H. S.	1901
Willett, Mahlon.	1873
Williams, E. M.	1868
Williams, George	1904
Williams, H. B.	1905
Williams, M. B.	1901
Williams, T. C.	1901
Williams, T. A.	1902
Wilson, Henry	1876
Wilson, J. W.	1891
Wilson, William	1886
Wiltberger, L. M.	1897
Wiman, A. G.	1898
Winchester, B. S.	1895
Wiswell, T C.	1897
Withington, H. J.	1902
Wood, C. F.	1887
Wood, C. W.	1898
Woodcock, A. C.	1903
Woodcock, T. J.	1898
Woolworth, W. S.	1890
Work, M. N.	1898
Worthington, Wm.	1904
Woth, Frederick	1891
Wray, A. K.	1880
Wright, A. C.	1886
Wright, E. F.	1876
Wuflestad, Sven	1905
Wyatt, F. O.	1902
Wyckoff, C. T.	1887
Wyckoff, E. D.	1888
Wylie, E. B.	1892
Yates, Thomas	1872
Yonker, W. R.	1890
Zachman, R. H.	1905
Zumstein, Hans	1890
Zumstein, W. C.	1899



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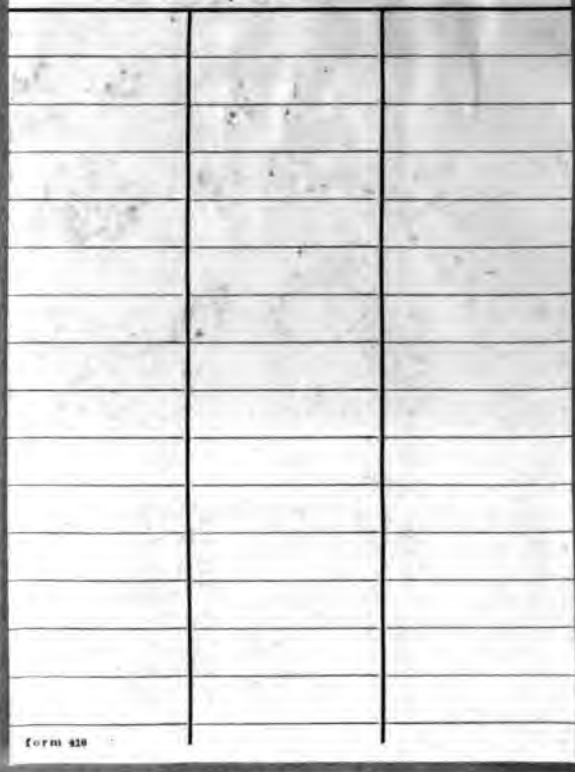

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